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EDITORIAL

UGLY RUMORS are growing general in regard to conditions at Tia Juana. The American public has been led to believe that a general clean-up took place in that Mexican sink-hole after the recent "shame suicides" in San Diego, and that such drastic restrictions have been placed on the border that the enormities of the place could not be revived. But if unofficial reports from southern California are to be believed, the actual facts are far different. It is said that the stage has been set for a complete revival of Tia Juana, with the same Mexicans in official charge of the town, and the same Americans reaping a financial harvest. It is said that the American administration is relying for its guidance on the recommendations of a man who, during the time he made his investigation, was prominent at the bars and race track of Tia Juana, and even had his official mail delivered in care of a Tia Juana bartender. It is said that the organ of the Tia Juana vice element has already announced, in its issue of March 20, that the President of the United States will be advised to keep the border at Tia Juana open twenty-

four hours a day. Why? The evidence grows large that American business interests are at the bottom of the whole unsavory mess. It is American money, according to present reports, which is behind Tia Juana. Mexico gets a black eye for containing such a spot, but it is America that supplies most of the customers and America that reaps the harvest. And now, these American business men who have grown fat on the profits of this capital of vice are reported to be jubilant over the approach of the day when the last restriction hampering their business will be removed. This thing needs watching, and stopping.

One Place for United Effort

THE SECRETARIAL STAFF of one of the large denominations gathered around a table. They were planning the deputations to go to the churches next fall to prepare them for the every member canvass. In Nebraska, they sighed, the jumps are so long, and in Colorado and Minnesota. It is expensive. Should we send a team down south, too? Only a very few widely scattered churches of colored people carry the denominational label down there. One of the men quoted Ashby Jones' remark to him, "You people must have a lot of money to throw away, the way you put it in here in little groups in Georgia." No, they drew the line at the south. Even so, what they planned took ten thousand of the dollars that the church was raising for missions. Such episodes provoke the question, Why shouldn't we go back to the post-war interchurch idea? If the same deputation taught Baptists, Methodists, Disciples, and Presbyterians to give, would it greatly decrease the general spirituality? After all, it requires the same operation to get dollars out of an Episcopal pocketbook as out of a Congregational one. The towns where the churches have united in educating their people about missions have received such publicity in the secular press as no one denomination can dream of winning. As one editor commented, "The mere fact that the protestant churches are doing something together makes big news." Can we conscientiously keep on with our present methods? People give for missions, not for unnecessary carfares. One may argue that the boards cannot run the risk of interesting Congregational people in Episcopal missions. But would that do any real harm? Besides, on the mission field there are already a good many places where you can't tell whether the Christian

is a Presbyterian or, let us say, a United Brother, because various denominations are doing their work together, as in the United church of South India or in Santo Domingo. The boards should again study how much they could save if the denominations cooperated to do the work of promotion wholesale, as is suggested by the big business style of merger. And if the merger prove a submerger, so much the better.

Australia Proposes a Pacific Labor Conference

THE LABOR PARTY of Australia is calling a pan-Pacific conference, to gather in Honolulu about the third week in November of this year. The object is stated to be "to bring together representatives of labor and other organizations from countries bordering on the Pacific ocean, with a view of arriving at a better understanding in respect to the future peace of the Pacific. . . In addition to the question of peace and war, any business may be introduced, provided it be of joint inter-Pacific importance and is notified in time for its inclusion in the agenda." The preoccupation of the laborites of Australia with the peace issue is shown by a party declaration adopted two years ago: "The Australian labor party, convinced that with another great war, the horrors and terrors of the last will be eclipsed, affirms it to be the duty of the Australian labor movement to declare that, under no circumstance should the workers take up arms in the interest of international rivalries, but instead will join with the workers of all countries in striving wholeheartedly for peace by international action." Invitations to participate in the proposed conference at Honolulu have been sent to about one hundred trade union organizations in the United States. It is to be hoped that the conference will be held, and that it will gather into its membership not only representative delegations from the labor union ranks in the white countries around the Pacific basin, but equally representative groups from the Asiatic nations. It has been reported that a pan-Asia labor conference is to be held in Tokyo this fall, to which delegates will come from India as well as from the Asiatic countries immediately touching the Pacific. It would be most unfortunate if there should be a white labor conference in Honolulu and a yellow-brown conference in Tokyo. But a united conference might help toward the solution of those Pacific problems which have in the past been so complicated by the antagonistic desires of the labor forces in the different countries of that vital area.

Organize Workers in Adult Education

NEWS OF THE ORGANIZATION of the American Association for Adult Education will be greeted with satisfaction in many quarters. The complacency of Americans as to the mental equipment of large portions of the population has been rudely shattered in recent years. Revelations of a high percentage of illiteracy among men drafted for the army came as a shock, and the attention thus aroused soon led to the discovery that illiteracy does not define the whole problem. For every adult listed as a confessed illiterate there are a half dozen whose literacy has almost no

cultural value. The remarkable achievements in adult education in England have suggested to American social scientists the transfer of similar methods to this country. In settlements, in libraries, in night-schools, in a few churches, and in many other scattered units at least a beginning at adult education has been made. Here and there the beginning has led to impressive and immediate results. Now the newly organized association, which has Carnegie funds behind it, plans to link these scattered experiments together, and greatly to increase the program of the whole movement. Dean James E. Russell, of the teachers' college of Columbia university, is the first president of the new body, and Miss Margaret E. Burton, of the Y. W. C. A., its secretary. On the executive board are representatives of such bodies as the American Bankers' association, Chautauqua institution, Standard Oil company, New York state workers' bureau, National University Extension association, American Library association, Open Forum council, Women's Trade Union league, American Country Life association, and the Y. W. C. A. It could be wished that there were a larger participation suggested by labor. In England labor has been conspicuously successful in promoting adult education, and some of the outstanding experiments in this country have had labor connections.

What Men Work For

MORALISTS, educators, and economists are interested in the question of the motivation of human effort. There is an immense amount of available human energy in the world, but only a fractional part of it is effectively harnessed to tasks worthy of accomplishment. Increased power would undoubtedly mean increased productivity, but an even greater increment in production along all lines would come from a more complete application of the power which already exists. For what motives do men do their best work and the most of it? In a recent number of the Bookman, Thomas Burke says: "Men do not work for the necessities of life. You may offer a man all the food he wants and two suits of clothes and a comfortable lodging, and you will get some sort of work out of him; but not the work that arises from zest and desire. Men work only for their luxuries. They work for the little bit extra: for something to put in the bank, for tobacco, for an evening hour at the tavern, for back gardens, for prize dahlias, for pigeons, for chicken runs, for something to look forward to and come home to." That is to say, they work for a margin of safety around their reasonable standard of living, and for the decorations and embellishments of life in which they find scope for their interests and expression for their individualities. Some of these things are on the relatively low plane of petty personal luxuries and indulgences, some are on the higher levels of more idealistic interests. But high or low, they are all in a sense idealistic, for they represent the fields in which men find release from the grind of mere mechanistic routine and become persons. It is in the margin of activity carried on with some sense of freedom outside of the program prescribed for him by others for their own advantage, that a man comes to consciousness as a human being. He will not do his best work merely to

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secure the means of keeping on working. Whether he reasons it out or not, he soon comes to a realization that life is futile if it produces only the means of keeping itself going. For human beings, the luxuries are as necessary as the necessities. They are the things by which men live and for which they work.

The Present Level of Wages And Labor in America

THE NATIONAL INDUSTRIAL conference board finds, through its continuous studies, that the average wage in the twenty-two leading industries of the land runs around \$27 a week, and that the hours worked each week now average 48½. Deducting 7 per cent for loss of time, the average wage-earner's income stands at \$1,300. These figures are significant as demonstrating that much of the talk about highly paid American labor is just talk. No bread-winner or housewife who is trying to support even a small family upon such an income will be found boasting of the high American wage. On the other hand, these statistics do not tell the bitter part of the story. That is contained in the wages of that great mass of common labor whose incomes dilute to this level the average for all wage-earners, including the highly paid. The United States department of labor reports that common wages ran, on January 1, as low as 15 cents per hour, with 40 cents per hour as the average. The incidence of casual work is high in common labor, but no statistics on hours per week worked are given. A liberal estimate could not make the annual wage income for this class of toilers average above \$900 per year. The automobile and petroleum-refining industries pay the best wage to common labor, while lumber pays the lowest, with foundries and building materials the next lowest. In the matter of hours for all labor, rubber-works take the prize and iron and steel hold the worst record. The significant thing is that the 48-hour week is coming to be the standard working week. The century-long battle for equal time to work, sleep and play is about won. Of course an average wage-week of 48½ hours does not mean an average work-week of 48 hours, but it does approximate it and proves that the world's work can be done on an eight-hour day.

Making Missions Specific

HOW ARE PEOPLE to be interested in the things in which they should be interested, or more properly, the things in which church leaders think they should be interested? Give them something concrete to attempt. The schools have provided the word "project" to cover the idea. The Sunday schools have taken it up—and are providing "projects" to carry out all sorts of Bible verses. And now at least one of the denominations has taken up the word, and is cutting up the various tasks of its boards into a hundred and one "projects"—here the project of supporting a missionary or a mission, there the project of meeting the expense for a class in hygiene, or of providing a hundred vaccinations, and so on. The plan appeals. At one recent denominational conference the superintendent held

a project auction. The best projects, easily managed ones of fifty or a hundred dollars apiece, sold off very readily. Little churches enjoyed putting up a blacksmithing shed in Lago Pago or paying the salary of a teacher for a year in Asinopoli. Most of the money subscribed that day meant additional funds from the churches. One enterprising home mission superintendent has put up his own salary in the same way. One happy feature in the method should appear in time. The boards will find it hard to get people to take up competitive "projects."

A Free Ad for Clark's Campbellite Catcher

THE REACTIONARY WING of the Disciples has no exclusive monopoly on the type of loyalty which manifests itself in polemics against Christians of other names. Comes now a slender sheet which internal evidence declares to be a defender of Baptist principles. It announces "a debate between John R. Clark, pastor of the Central Baptist Church, Martin, Tenn., and President Freed, Campbellite Bible School, Nashville." (We hazard the guess that the name of this school is not given with perfect accuracy.) Those who find it impossible to attend this debate can secure its equivalent in spiritual nourishment, on the Baptist side at least, by ordering copies of "Clark's Campbellite Catcher." "Last week the Baptist and Commoner ordered one hundred copies. Clark's Campbellite Catcher is the most destructive booklet you can get against Campbellites." So goes the great work of saving men from sin and selfishness and fighting the world, the flesh and the devil in the great state of Tennessee. Equally edifying instances could of course be found in other states.

Anti-Tithing in the Ante-Nicene Church

THOSE WHO TALK glibly about tithing as "God's plan" for financing the church and as a law of perpetual obligation upon Christians are respectfully advised to study with care an article by A. H. Godbey in the April issue of the Methodist Quarterly Review. Dr. Godbey makes a careful study of the earliest Christian literature outside of the new testament to determine what was the actual practice of the church in regard to finance and what was the understanding of the best informed early writers as to the teaching of Christ about tithing. His conclusions in brief are that the church nowhere practiced it; that such apostolic fathers as Clement of Rome, the writer of the epistle to Diognetus, Polycarp, Ignatius, and the author of the epistle of Barnabas, either explicitly or implicitly repudiated it; that such writers as Justin, Irenaeus, Clement of Alexandria, and Tertullian set forth an entirely different principle of Christian giving; that the clause in Matt 23:23 and Luke 11:42, "These ye ought to have done and not to have left the other undone," was unknown to the earlier of these writers, was not considered by the others as conveying even a suggestion that tithing should be practiced by Christians, and was probably a marginal comment of some pious Christian Jew which was later incorporated

into the text. Those who make it a special point to follow strictly primitive practice may not be impressed by the testimony of the fathers, but at least these writers can bear testimony as to what was the understanding of the church in the second and third centuries. The new testament documents bear equally unmistakable testimony that the church of the first century followed no such practice and recognized no such obligation. Giving tithes of agricultural produce was an obligation under the Jewish law. Giving tenths of various things was a pagan practice on special occasions. It was never a Christian practice at all in early times.

Westernizing Turkey

THE TURKISH GOVERNMENT is applying religious "freedom" right and left. For centuries the great four weeks fast of Ramazan, corresponding in a measure to the Christian Lent, provided the high point of the Turkish social year. During it people neither ate nor drank nor smoked from sunrise to sunset, but more than made up for their abstinence by feasting at night. But when the feast came this year it made little difference in Turkish life. To be sure, the minarets lighted up at night in Constantinople and the local steamers had a night schedule. But the people conformed strictly to the government's edict, passed the year before. That edict stringently forbade any interference with a person's liberty of action during Ramazan. No longer must a man fast in order to be respectable. More than that, the law made any fanatic who molested anyone for not fasting guilty of a serious offense. So, with the fez and many another oriental distinction, the moon of Ramazan is thrown aside.

The Anti-Court Insurgency

COMPLEX as were the factors in the contest between Senator McKinley and Colonel Frank Smith in the Illinois primary, the nomination of the latter by a great majority as the republican candidate for the United States senate is unquestionably significant of the temper of this state and of the middle west with respect to the world court and the international policy of the United States. The issue was defined by Senator McKinley in terms of his record of consistent support of President Coolidge's policy of the world court, and by Colonel Smith in the categorical words of his slogan, "No world court." There was no other issue. Colonel Smith protested a loyalty to the administration on all other points no less zealous than that which had characterized the record of Senator McKinley. There were other factors in the campaign, concededly, such as organization, combinations with this and that faction, and comparative personal popularity, but both candidates devoted their speeches chiefly to the court issue, and Mr. Smith up and down the state talked of nothing else. It is folly for the eastern press to refuse to see this significance of the Illinois primary. Never deeply rooted in popular conviction, the world court has of late become widely unpopu-

lar in this section of the country, and it would be the part of political wisdom to take this fact into serious account.

It is not difficult to explain this popular insurgence. When the court proposal came finally to the senate last winter for debate, a great question mark appeared upon it. Its most ardent advocates conceded that this court had only the remotest relation to world peace and the prevention of war, while its opponents disclosed its integral connection with the league of nations and, in addition, contended that as a court it offered no substantial improvement on the Hague court of arbitration to which this nation already belonged. Moreover, the sudden shift in the reservations from the Harding-Hughes-Coolidge formulas to a brand new series which invested our act of adherence with a grudging and suspicious temper, and the application of cloture at the height of the debate, had the effect of stigmatizing the court in the thought of great multitudes of people.

Recent happenings in Europe did not contribute to allay the fear with which our people contemplate the yoking of their country into the European system. The debacle at Geneva last month, exposing as it did the way in which the enormous power invested in the council of the league seems to invite a revival of the old balance of power system, came at the psychological moment. It confirmed the popular hesitation about committing the United States to that sort of organization, or to any institution subsidiary to it. The adverse reaction against the court set in with pronounced conviction. Mr. Smith, with political sagacity, sensed the fact and adjusted his campaign to take advantage of it. Senator McKinley also sensed the reaction. Instead of arguing the case for the court on its merits, he went before his constituents with the sole plea that he had stood by the administration and supported the party platform.

If, as now appears likely, the same issue is to dominate the campaigns of other pro-court senators up for reelection—Butler in Massachusetts, Lenroot in Wisconsin, Cummins in Iowa, and others—and the decisive popular recoil from the court and the league is shown to extend to the country as a whole, a situation will be disclosed which is full of portent, not for political leaders alone but for those who have at heart the cause of world peace. Its political significance as an indication of the possible beginning of the end of President Coolidge's unchallenged leadership of his party is obvious. But more important is its bearing on the peace movement. Whatever differences may obtain amongst peace-seeking folk with respect to the league and the court, there can hardly be a difference of opinion as to the unfortunate temper of the present insurgency. For it means not merely opposition to the court and the league, but the surrender of the whole ideal of international action to abolish war.

The Smith campaign in Illinois was purely negative. His opposition to the court was based upon the crassest kind of isolationism. There was no faint suggestion of a constructive program. The court was not condemned because it was impotent as an instrument of peace, but because it was alleged to be fraught with danger to our nationalistic pretensions. The slogans, "No world court," "America first," and such like, appealed to jingoistic emotion, and evoked cynical scorn of so-called "internationalists." Its effect upon

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the temper of the people has been to confirm the do-nothing inertia which, after all, is the chief hindrance to the program of world peace. Such do-nothingism plays straight into the hands of the militarists who contend, logically enough, that if this nation is to abandon the hope of sharing in some world organization against war, the only course left is to be prepared with a full armor to take care of ourselves. The corollary of isolationism is militarism. The inevitable result of a widespread campaign to withdraw from the world court will be the mobilization of the baser forces of our national life, under the spell of selfishness and fear, and thus the cause of peace will be put back a generation.

We believe Senator Borah is making a mistake in countenancing and encouraging this movement. It represents a wholly different temper from his own. He is against the league and the court for various reasons, some of which are reflected in this insurgent movement. But the chief reason for his opposition is that in his opinion both league and court are deceptive and impotent as agencies of peace. He is a sound international idealist, and he has a constructive program for the abolishing of war through an effective juridical substitute for the war system. But the spread of this insurgency against the world court will surely result in crystallizing the public mind of America in a stubborn unwillingness to consider any constructive peace program whatever. The court issue is not worth such a price. Even the most earnest opponents of the court can see that our act of adherence completely pulled the teeth of whatever dangers were involved in it. The court victory in the senate was a hollow victory. The reservations practically nullified our act of adherence. The effect of these reservations is to make it necessary to join the court afresh each time it is proposed to take a dispute to it. The "polite gesture" which the President urged as the chief value of adherence was anything but polite. It was grudging and suspicious. If the court advocates, who formulated these reservations, are satisfied with that sort of adherence, why should the court opponents—and particularly those opponents whose motives of opposition, like Senator Borah's, are rooted in high-minded devotion to the cause of peace—allow a nation-wide crusade to gather force on so thin an issue?

The issue is not worth it. And even should such a crusade succeed in reversing the senate's action, it will leave a stretch of burned-out idealism and faith behind it in which the flowers of international hope and peace can bloom again only after many years. This unhappy fate that threatens the moral ideals of America should arrest the attention of every peace lover in the nation. And it should draw us together, regardless of our previous differences, to reconsider the common task in the light of the new situation. The truth is that while the peace advocates have been wrangling about league and court and disarmament and protocol and "aggressive war" and coalition agreements, the common enemy is "digging in" deeper and more securely every day. This common enemy is the selfish, cynical spirit of nationalism, of isolationism, which refuses to consider the possibility of abolishing war, which holds that war is inevitable, and that the only thing to do is to make our own country as strong as possible against the day of crisis. Against this arch-enemy the call of the hour is for the believers in peace to unite on some simple, elementary, non-controversial

action which can be pressed with harmonious voice upon our government and the governments of the world.

It is time for a new approach to the peace problem. The peace forces have become embittered and gnarled in sterile controversy over the mechanism of peace. League advocates say, Lo here! Court advocates say, Lo here! Disarmament advocates say, Lo here! Outlawry of war advocates say, Lo here! Is there some way in which these prophets of peace may distill each from his own proposal that which is common to all, and agree upon the common advocacy of that common purpose? Can the peace movement be delivered from its own sectarianism?

We believe it can be so delivered. We believe a truce on controversy among peace prophets is the crying need of this hour, in order that the full strength of the opposition to war may be directed fairly against the common enemy. In another issue we shall ask our readers to consider such a possibility.

The Prohibition Hearing The Second Week

THE SECOND WEEK of the hearing on the modification of the prohibition law before the senate subcommittee has been somewhat confusing to the public. The impression left is not clear-cut, as was the impression after the first six days of testimony. This is in large measure caused by confusion in procedure. To accommodate the hundreds of women who had converged on the capital for their law enforcement convention, the committee permitted women favoring the retention of the present law to testify before the modificationists had concluded. As a result, the second week saw a brief, but effective, bit of dry testimony, followed by wet testimony, and that again by dry testimony.

The closing testimony of the wets, introduced after a day of dry testimony, sought to do three things. It sought to establish the desire of organized labor for light wines and beers. It sought to prove that the Canadian system of government control of liquor sales is an improvement on the American system of prohibition. (The article by Rev. A. E. Cooke, presented in this issue of *The Christian Century*, bears directly on this claim.) It sought to elicit from further testimony by General Lincoln C. Andrews statements which might be used to support modification of the existing law.

Only in the latter effort did the wets succeed in producing anything like the impression they desired. There, owing largely to the desire of General Andrews to answer unequivocally the questions being asked him, a hypothetical question propounded by Senator Reed did lead to an answer which was pounced on by the modificationists. Senator Reed predicated a situation in which the government might be regulating the distribution of a non-intoxicating beer, which should not be sold in saloons or public places, or drunk on the premises where sold. Would such a condition, he asked General Andrews, aid the government in suppressing the illicit still and the bootlegger? And General Andrews, insisting on the hypothetical nature of the con-

ditions involved, answered in the affirmative. If anyone thinks that there is any likelihood of the sort of system described by Senator Reed being adopted by the government of the United States, then there was importance in the answer of General Andrews.

Of more actual importance, for the purpose of evaluating the actual situation at present, was General Andrews' statement that the figures given by United States Attorney Buckner, as to the diversion of denatured alcohol to beverage purposes, were wildly exaggerated. Mr. Buckner told the committee, during its first week of hearings, that 60,000,000 gallons of denatured alcohol a year is now going into the bootleg trade. General Andrews says that diversion of this sort does not exceed 15,000,000 gallons. At that, the case is bad enough.

The presentation of the dry case is being well made. It started well, for the day given to the women produced a visible impression. Unless the testimony of the woman member of the republican state committee in New Jersey—who described the way in which Senator Edge made wet speeches in wet counties and dry speeches in dry counties when campaigning for reelection—be excepted, it was not so much what the women said that affected the committee as it was the mounting evidence of the presence in this country of a great body of women who stand for prohibition, and all it implies. With the resumption of the dry case, representatives of church bodies have followed each other on the stand in rapid succession. Many newspapers have given little attention to the testimony of these witnesses. A procession of ecclesiastical supporters of prohibition has little significance as news from the standpoint of much of the press. But the value of this testimony has been great, for it has shown the senate that, with the women, there stand in favor of the present law and its strict enforcement the protestant forces of the nation, almost without exception. Any rumors that there might be weakening in this church sentiment have been completely set at rest by this testimony.

Out of this steady march of dry witnesses there have been a few whose testimony might not have been completely anticipated. Bishop Darlington, for instance, brought from his diocese of Harrisburg report of a degree of commitment to the enforcement of the law which might not have been expected of a portion of the Episcopal church located in that part of the country. Mr. Edward Keating, editor of Labor, showed that, whatever the official position of the organized labor movement, there are individual labor leaders who are for prohibition with all their hearts. Mr. William E. Raney, former attorney general of the province of Ontario, provided an effective offset for the testimony of Canadian wets. Professor Irving Fisher, of Yale, threw light on the situation in an eastern student body, and then put all the authority of his distinguished standing as an economist behind his estimate of at least six billion dollars annual increase in the national wealth due to prohibition. Professor Fisher thought these figures very conservative. United States Attorney Edwin A. Olson, of Chicago, said that the present law can be enforced without resorting to the methods suggested by Mr. Buckner and that, where there is genuine cooperation by local authorities, the problem becomes comparatively simple. Mrs. Mabel Walk-

er Willebrandt, assistant attorney general of the United States, had previously given much the same testimony. Mrs. Willebrandt, incidentally, protested against the holding of the attention of the subcommittee to the comparatively few places where the law is not being well enforced, without giving equal attention to the many parts of the country in which enforcement is either rapidly improving or is almost complete.

From every point of view, however, the two big moments in the second week of the prohibition hearing occurred when Mr. Alonzo A. Stagg went on the stand before the subcommittee and when Senator Borah spoke in the senate. In the athletic life of this athlete-worshipping country there is no figure who bears quite the lustre of A. A. Stagg. Once a notable athlete at Yale, Mr. Stagg has been, since its founding, the athletic director of the University of Chicago, and the coach of team after team which has won national, and sometimes international, fame. His appearance before the committee was not that of the professional reformer. He was not, as he said, a member of any of the dry organizations interested, neither had he done anything to secure the adoption of prohibition. He was simply there to tell about present conditions among young people, particularly college young people. And he had a right to speak, because boys have a way of opening their inner lives to the "old man" at the midway college as they do to very few elders.

Mr. Stagg started by refuting the frequently-heard charge that prohibition has increased drinking among students. "I can say this with honesty," he said. "There has not been nearly as much drinking since prohibition came in as before." But then he began to speak of the measure of freedom given youth in these days. He told of a recent conversation with an educator, who spoke of the way in which his daughter, with two of her girl chums, and three boys, had gone into the mountains for a three week's unchaperoned camping tour. As the veteran coach spoke contemporary changes in social standards became vivid, for he was speaking in terms of young men and women to whom he stands as almost a father-confessor. And then he put his finger on the sore spot. It is the fathers and mothers who are responsible for the present situation, he claimed. It is they who are "running away from their duties and responsibilities, looking for personal pleasure rather than taking care of the responsibilities they have in the home." It is the adult generation that has "not been playing the game on the square and according to the rules of the game." Rather than accuse prohibition of being responsible for such moral shipwreck as does occur among members of the younger generation, it is staggering, according to Mr. Stagg, to contemplate what would have happened had not the safeguard of prohibition been placed by the state at the moment when the older generation was beginning to run away from its obligations.

Technically, the speech of Mr. Borah was not a part of the hearing. But it was called out by the hearing, and so should be considered in that connection. Mr. Borah has never been forward in his championship of national prohibition. He is a dry, but a quiet dry. His aversion to undue interference by the federal government in matters which he considers rightly to belong to the states has at

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times laid him open to suspicion of being less than enthusiastic about the method by which prohibition became a national law. The present campaign of the modificationists, however, has spurred Mr. Borah to speech, and it will be a long time before his speech will be forgotten.

Mr. Bruce, the ardent wet senator from Maryland, provided the cause for the Borah explosion. Speaking in the senate on April 14, Senator Bruce said that the people of the United States will "have their wines and beer, statute or no statute, constitution or no constitution." It was this which drew from the senator from Idaho the sentences which, taken by themselves may sound a little perfervid, but in their natural setting brought the spontaneous applause of senate floor and galleries. Mr. Borah had been speaking of the efforts to pass through congress acts which, while apparently framed to enforce the eighteenth amendment, would actually emasculate it. Most of all he had poured his scorn on the suggestion that each state be left to interpret for itself the meaning which it would give to that amendment. He had contended that the only legal and honorable course open to those who desire a change in the law is modification of the constitution, but that the present wet proposals do not do this. "To such desperate and despicable expediency do men resort when they have not the candor to urge repeal or the courage to preach open violation," charged the aroused senator. "The civil war was fought over that principle. To my mind the scheme is treason; it is a deliberate evasion of the constitution; a nullifying and annihilating of the charter under which we live." Then Mr. Bruce recalled Wendell Phillips and the free-soilers as men who sought another method of dealing with the earlier, but parallel, problem of slavery. The colloquy that ensued is worth reproduction:

Mr. Borah: But there came along the man who, disregarding Wendell Phillips, found a way to solve that great question by amending the constitution of the United States and effectuating the change which he desired under the constitution and not in violation of it.

Mr. Bruce: How did he find it? He found it by tracing his way through fire and smoke and flame and blood.

Mr. Borah: I am one of those who believe that the constitution of the United States is of sufficient value, if it is necessary, to trace our way through blood and fire in order to maintain it as it is.

Senate traditions were thrown to the winds as legislators and listeners burst into applause at this declaration. Something that had needed saying for a long time had been said, and every person within hearing distance knew it. After the tumult had subsided, Mr. Bruce attempted to defend himself by saying that, in the matter of prohibition, no great issue, such as slavery, is involved. This gave Senator Borah his chance for his conclusion:

What I arose to say at this time is that whether prohibition stays or goes, rises or falls, the constitution should be maintained and supported as it is written by all law-abiding people until it is changed in the manner pointed out in the constitution. Obedience to the law is the rock foundation upon which our whole structure rests. To disregard it is to strike at the life of the nation. And while disrespect for law applies to all laws, statutes, and reenacted laws, there is a more sacred import to that rule of conduct when the constitution itself is involved. It is the law of the land, the charter of our government, approved by the people, defining and guaranteeing the rights of the citizens, prescribing the duties, func-

tions, and limitations of government, and to disregard it is to spell the end of order and representative government.

There, so far as Senator Borah and the senate is concerned, the matter rests. It is a solid spot to rest on.

The Observer

Religion and the Schools

THIS MORNING'S PAPER contains a rather remarkable despatch from Fort Wayne, Indiana, to the effect that Professor H. D. Mensing, of Concordia college, in an address said: "The introduction of the Bible into the public schools is a danger to America." The despatch further states that the educational conference of the Missouri synod, before which the address was given, "adopted the address as the official view of the Lutheran church." This is all very interesting, because about a year ago the Roman Catholics of New York protested against the Bible being used in the public schools and this year, at a meeting of various denominations in Brooklyn, called to discuss the possibility of introducing some elementary religious training on which all could agree into the public schools, a prominent Jewish rabbi made most violent protest against introducing even the ten commandments. It is hard to imagine three groups more distinct from one another than Lutherans, Roman Catholics and Jews, but here they are uniting in the same protest.

The protests are caused by quite different considerations, however. The Lutheran opposition seems due primarily to congenital fear of mixing up religion and the state. The Lutherans always did seem afraid that the state might get a little religion and in their continued opposition of church and state having anything to do with each other it is sometimes hard to tell which they fear most, the state influencing the church or the church influencing the state. Anyhow, the Missouri synod's protest is clearly based on fear of the state. Professor Mensing said: "Unless Americans are prepared to declare the constitution a scrap of paper and to establish a state subsidized and a state controlled by religion, they must emphatically veto such a proposition. To introduce the Bible into the schools of the state would be to create hatred, tyranny, persecution and ultimate bloodshed. Those who advocate such an undertaking should realize that they are advocating the destruction of free America—the haven of the persecuted and oppressed." This is rather high-strung language, but there is no doubt that much of the Lutheran objection to religion in the public schools comes from this fear of church and state having anything to do with each other. The Roman Catholic opposition comes from fear of protestant influence being exercised on Catholic children. It is hard to see how the hearing of a passage read from the Bible could ever hurt any little Catholic boy or girl, but the dread is there. The Jewish opposition to the new testament is easily understood, but why Rabbi Silverman should have protested against the ten commandments, I never could quite gather, even after having read his arguments. Fundamentally, the Jewish opposition is the dread of Jewish children being taught Christianity.

It looks as though the public school system and religion must soon be absolutely divorced unless some one of the following methods can be agreed upon. The first possibility is the introduction into the schools of courses of religious instruction on which all can agree. This has been tried again and again, with the result that the only lessons on which all can agree have little religion in them and consist mostly of morals and ethics. I wonder if my readers realize the distance between the Jewish conception of God and the Roman Catholic, for instance? One might think that the Roman Catholic would have no objection to the children being taught about God as he is revealed in the Hebrew scriptures. As a matter of fact he does object, for that is not his God at all. The only God the Roman Catholic knows is the God revealed in Christ and when he thinks of God or prays to God, it is that God. I think we may just as well take it for granted that the only book that the denominations at large will ever agree upon is one that has no religion in it—only morals or ethics. These grow out of religion but they are not religion, and personally I much doubt if it does much good to teach them to children when they are dis-associated from religion. Children are not interested in morals or ethics, and knowing all about them may have little influence on their character. Children can be transformed and nurtured only by religion—and my own opinion is that the more Christian it is, the surer and the greater the transformation is. Only by religion, I say—that is, loyalty, imitation, love of someone who loves them, appeal to their imagination, the happy, joyous, serviceful life because they are children of the dear God, who has come into their own sphere of life in Jesus Christ. This is the only thing that moves children deeply. I feel more and more that pure moral and ethical lessons are largely wasted upon them.

I have before me two recent remarkable addresses on just this subject, one by Dr. H. Hensley Henson, bishop of Durham, and one by Lord Hugh Cecil—the brother of Lord Robert—and one of the most outstanding laymen in the Anglican church. Both emphatically agree with me on this point. The bishop of Durham, in closing his address, says, "You will, of course, notice that I am making throughout the whole of my sermon the assumption of the text, namely, that there is no substitute for Christ's religion. Effective moral training is, to my mind, inconceivable apart from religious teaching. In none other is there salvation." Lord Hugh Cecil is even more emphatic and what he says is so apropos that I quote at length. In his address given in St. Martin's church, London, February 19, he says: "There is a certain conception, which it is really hardly an exaggeration to call a virtuous paganism, set up in place of the Christian religion. I saw an interesting article, written by a distinguished headmaster of a public school, which purported to be the creed of a public schoolman. It was a certain standard of conduct, of honor, truthfulness, manly keenness of living, and the like, such as might be and has been practiced by virtuous pagans, though paganism seldom succeeded in producing the type of character it aimed at. The philosopher Seneca might have given such teaching; perhaps he did give it. That is not Christian religious education at all, merely to teach people to be

honorable, to 'play the game,' to be clean living in the broad sense of avoiding anything disgusting and hateful. That sort of mediocre standard of conduct is by no means what the Christian professes. The great virtues of faith, hope, and charity, even in the matter of conduct, are of the very essence of our religion, and beyond conduct we know that, as a matter of fact, the pagan conception of virtue breaks down. Ancient Rome and Greece, whatever their theoretic standards of conduct, soon failed to attain to them, and the result was as bad from the point of view of morals, and as utterly destructive, for they died of moral decay. We cannot be satisfied with that. We must have initiation into the membership of our religion. Nothing that does not train people to be and feel themselves to be members of the body of Christ is worth our having."

The other alternative is something similar to the Gary system, where the children are dismissed for a certain period of the day to go to their respective churches for religious instruction by their pastors. This is being tried out in many localities; it is what such men as the bishop of Durham and Lord Hugh are urging in England, only there the pastors would go into the schools. Whether the system will ever be successful here or not, I do not know. More and more I am beginning to feel that the solution of the problem will come only when the pastors of the nation awoken to the fact that it is the business of the schools to teach mathematics and the business of the church to teach religion. The ignorance of religion is amazing. Such a synthesis of the data gathered by the Y.M.C.A. as that made by Dr. D. S. Cairns in "Religion in the Army," reveals an alarming state of affairs. The church had to make the humiliating confession that it had utterly failed to give to the youth of England any clear notion of the rudiments of the faith. The same total ignorance of the elements of Christianity exists in America. The situation revealed in England was so serious that the archbishop issued a call beginning with these words, "We desire that a solemn call should go out to the church to take far more seriously than it has recently done, its duty as a teaching church."

It is a strange thing how the church neglects this side of its task, or at least how the pastors neglect it. The churches do try to do something through the Sunday schools, but every test only reveals how inadequately they fulfill this task. Perhaps in the nature of the case they cannot do it better. I believe the time has come when every pastor should devote as much time to the teaching of his youth as to the preparation for his sermons. The sermons might well be much more of a teaching character also, but apart from this he might well drop almost everything else as inconsequential and gather the boys and girls about him once a week, for a series of years, for real instruction—as thorough as they get in mathematics—in doctrine, church history, missions and especially in the gospels. It would be infinitely better use of money for nine churches out of ten to put it on the education of the young than on quartets or even on institutional work. I should like to come back to this in another letter. Meantime, I would be glad of letters from pastors as to their success in teaching religion to the young.

FREDERICK LYNCH.

In Hoc Signo Vinces

By Hubert C. Herring

OUR STEAMER docked at Vera Cruz this morning. I am eager to get ashore. But we must go before the Mexican immigration authorities. It is a mere formality. I am free, white, and twenty-one, have been vaccinated, inoculated, and can walk on both feet. In twenty minutes I shall be ashore.

But I had forgotten the terms of my passport. There is a line therein marked "occupation," and mine reads, "Clergyman." The Mexican official does not know what it means. The interpreter explains, "El clero!" It is enough. He is courteous, but firm. He must wire to Mexico city for instructions. *El clero* is not popular in Mexico. They are not invited. I must wait.

This is the gate of the City of the True Cross. Four hundred years ago, near this very spot, the ancestors of this same Mexican received another man who came with the true cross. The banner of Charles the Fifth which Cortez bore carried a cross in gleaming gold. Under that cross there was an inscription, "We follow the cross and if we have faith we shall conquer." They were right. They followed it. They conquered. For centuries those Indians had dreamt of the coming again to earth of the great fair god Quetzacoatl, who had once reigned in the golden age of peace and plenty. When they saw the white winged ships of Cortez they cried, Our God is come! Our Savior is here!

Cortez followed his cross, and behind him there spread out a wide swath of rapine and death, disease and despair. He had his way with those simple Indians. He repaid their trust with butchery, and their generosity with robbery. He ranged with covetous eyes and grasping hands up and down the country of the Aztecs and the Mayas. He stripped their mines, annexed their fields, made slaves of their men, and concubines of such women as stirred his desire. All this in the name of the true cross.

EL CLERO AND NEW MEXICO

This is an April morning in the year of grace 1926. The drama is laid out, clear and plain. There are two players on the stage. I take one part. I am *El clero*. I represent the long line of those who knocked here for four hundred years. I carry the cross. At least so this man thinks. The Mexican official takes the other part. He is no individual now. He is Mexico, four hundred years of Mexico, four hundred years in which the cross has been the symbol of defeat. He is not one man, but the millions of many generations, the millions who have been enslaved and robbed, stripped of land, stripped of privilege, stripped stark naked, by men who made the sign of the cross, and who gave a name to all peons and servants—*criados* they called them—creatures.

This is the drama. *El clero* and Mexico meet, but Mexico has found its voice at last. "You must wait!"

I suppose that I should appeal to Mr. Kellogg and Mr. Sheffield. They might write another note. I cannot. Even as I argue with my Mexican friends, and show docu-

ments which prove my acceptability to Mexico, I am more inclined to shout, "Viva Mexico!" It is the only reply which a man has any right to make. Mexico is awake, and alive. Mexico is asserting its rights, and demanding even-handed justice from a world which for four hundred years has yielded suspicion and greed.

There are solemn senators in Washington who are laboriously proving the impious atheism of Mexico. Some of them feel quite warmly about it. They are inclined to argue about it. They are again talking about rights, American rights, international law, justice. Mexico's irreligion is making most Christian some strange converts in the United States. The true cross is being reared over oil derricks and mine shafts.

Many would argue, Mexico goes too far. They would argue that the church, in spite of its failures and weaknesses, has done much to educate the people, and to ameliorate the sternness of their conquerors. They would argue that there have been hosts of humble and devoted servants of the faith, who have been loyal friends to Mexico. True. This is one side of the picture, but only one.

MEXICO SPEAKS TO THE CHURCH

The spirit of this free people is crying out to the church, You might have freed us, but you did not. You might have stripped the shackles from our souls, but you only clinched the rivets more firmly. By no help of yours have we learned to dream. We dream in spite of you. You shall not hold us back. Yesterday belonged to you. This day is ours.

You of the church could have made Mexico a land of peace and hope. You have possessed a devotion and an allegiance which you might have used for building a golden age beggaring the loftiest dreams. You have led the little children of this people on the day of Corpus Christi, to their churches, in the spotless purity of their white dresses, in the loveliness of the first devotion of their quick beating hearts, as they have carried their white flowers to the feet of the holy virgin. What could you not have done with such devotion?

If you had but led in education, instead of fighting every attempt to insure an equal chance to all; if you had but stood with the people against their despoilers, if you had but worked for public health and political decency, translating their devotion to the church into devotion to a new and better Mexico—if you had but heralded with delight the leaders of independence and of democratic institutions.

If you had—but you did not. You blocked the progress of the first great national movement for liberty. You hounded Hidalgo and Morelos to their death. You stood behind Iturbide in his counter-revolution. You blocked Juarez as long as you could. You sought to block the constitution of 1857. You encouraged the French in their invasion of these shores. You revelled in the favor of Maximilian. You courted Diaz, and assented to his despoiling of the people. You raised no voice of protest against the

reckless granting of concessions to land and mineral and oil. You stood by, assenting, and Diaz divided the garments of a crucified Mexico among the highest bidders, until today this land which you profess to serve is inhabited by a people with no title to that which is their own, under bonds not of their making, bound by the promises of men who spoke without their assent.

And you held the cross over the heads of the country's enemies. You blessed them as they robbed. You blessed them, and took your share of the blood money. And when the people could no longer be silent, but rose in revolt against the tyranny of foreign capital and domestic spoils-men; when Madero called men to his ranks with the cry, "Tierra Libertad"; when the hearts of men were fired with a devotion which had been suppressed for decades; and when their souls were stirred by the vision of the land which is to be: where then were you, *El clero*? You know the answer. Mexico knows the answer. All the world knows the answer. You were scheming with the generals of the counter-revolution. You were finding money for

them, and guns. There has been not one month since Madero that your influence behind the scenes has not been clear. You blocked Madero and backed Huerta. You fought the constitution of 1917, and spread lies from Washington to Westminster.

Let us be fair. Let us be reasonable. Let us give credit where credit is due, and blame where blame is long overdue. All this you have done, and you have done it in the name of Jesus, and you have blessed it with the sign of his cross.

Thus the voice of Mexico.

You marvel that Mexico turns on the church, and all its works? I only marvel that Mexico has so long been patient, and has restrained itself. The wonder is that there lives a Mexican who will allow the cross to gleam from a church steeple in all the land.

So runs the drama of the City of the True Cross. I salute you, my Mexican friend, even as you would turn me back. I salute you, and add my viva as you seek an escape from the tyranny of a cross which has so often proved a cross of iron.

Where Prohibition Has Been Modified *Has Canada Solved the Liquor Problem?*

By A. E. Cooke

WE ARE TOLD by some eminent authorities that Canada has the ideal system of handling the liquor business. Press reports and editorials assure us of the splendid results in reducing drunkenness, preventing bootlegging, cutting down crime, lowering taxation, increasing revenue, improving social conditions, and generally introducing the millennium north of the line, by the sale of liquor by the government at popular prices. What are the facts? As a citizen of Canada for many years, and of British Columbia from 1912—five years before the coming of prohibition—until the end of 1924, when the government liquor control system had been in force over three years, the writer had exceptional opportunity to study the working of all three methods of handling the liquor problem—the old license system, prohibition, and government liquor control. The facts set forth in this article are, therefore, not gathered at second-hand, but are stated from personal knowledge and official government records.

In 1917 British Columbia, with the other provinces of Canada, placed a prohibition law on the statute books. In 1920 a referendum called for repeal of that law and the adoption of government control and sale of liquor. British Columbia was the first province in Canada to adopt such a system, which came into force in June 1921. What caused the change? In addition to the persistent campaign of misrepresentation and false argument carried on by the "Moderation league"—the wet party—there were four main factors. (1) The outrageous abuse of the prescription privilege by doctors. One doctor granted 4,100 prescriptions in one month, and four others over 1,000 each in the same time. (2) The importation of unlimited supplies of liquor

from other provinces and countries by those opposed to the law, and by the "export warehouses." (3) The absolute failure of the government to enforce the law after the first year the act was in force. (4) The misleading ballot handed to the people in the referendum of 1920, which led many honest voters to believe they were voting for some real control of the liquor traffic and its evils. These were the main causes of the overturn of public opinion, and the repeal of the prohibition law. What are the results of the present system, under the liquor control act, which came into force on June 15, 1921?

The government of British Columbia is now in the booze business, and is pushing the sale of liquor for profit throughout the whole province.

There are 70 government liquor stores in the province, several of which have been established at points where the inhabitants vigorously protested against them. Liquor is sold to everyone, 21 years or over, who has the price, even to orientals. The proceeds of the sales have been close to \$12,000,000 a year. But with the advent of the beer parlors in March, 1925, the total sales increased until the six months from March 31 to September 30 show an expenditure of \$7,875,424.69 for liquor in the government stores and the new beer parlors. The profits, which now exceed \$2,750,000 a year, are divided between the government and the municipalities. The total sales of liquor and permits from the inauguration of the system on June 15, 1921, to September 30, 1925, were to the value of \$47,658,055.69. The population of British Columbia at the last census was 524,582.

As a consequence, British Columbia has now liquor con-

trol of government rather than government control of liquor, and the biggest problem the government of the day has to face is how to steer a safe course between the scylla of outraged public opinion and the charybdis of utter subservience to the liquor interests, who are openly said to have financed the last election for the government party.

The boasted "control" of liquor proved itself, right from the start, to be the completest farce. The "permit" to purchase liquor of any kind, which costs \$2 for the year, carries no restrictions as to the amount that can be purchased. One can purchase a bottle, a case, or a carload, if he has the money. One man is reported to have bought 69 barrels of beer in a month, another three barrels a day for a similar period. Before me, as I write, lie a number of these permits on which the actual sales for several months are recorded. These show purchases averaging 2 to 3 bottles of whiskey and 5 to 10 dozen of beer every day for extended periods. One of these purchasers, a woman, in 86 days secured 13 bottles of Scotch whisky, 70 bottles of rum, and 1,962 bottles of beer! I have also before me the photographs of the cheques, and their endorsement by the government vendor, which were paid by the president of a "beer club" for liquor totalling \$31,000 from July, 1921, to September, 1922, or over \$2,000 a month.

The fact is, the government of British Columbia controls neither the manufacture, importation, transportation, nor exportation of liquor. The distillers and brewers control all these, and the government simply acts as one of their sales agents, controlling about 50 per cent of the retail trade. The whisky-ring and the bootleggers control the rest.

BOOTLEGGER FLOURISHES

The bootlegger is more in evidence than ever. One of the loudest assertions of the moderationists in the campaign of 1920 was that with the advent of "government control, the trade known as bootlegging will automatically cease." It was to "deal the death-blow to bootlegging." But the fact is that never has bootlegging flourished to such an extent as under the present system. The one method of getting-rich-quick amid the general depression and unemployment, is to become a bootlegger or whisky-smuggler. Blind-pigs have become an appalling scandal, and rum-running an organized business running into millions of dollars.

The Hon. H. H. Stevens, M. P., former minister of trade and commerce in the dominion parliament, could publicly state, some time ago, that "never in the history of this country prior to 1920 was bootlegging comparable in magnitude and murderous results to what it is today. You can trace violent crimes all over the province connected with bootlegging." On November 9, 1922, the Vancouver World, the organ of the government which inaugurated and administered the system of liquor control, published an editorial entitled, "End the Bootlegger's Paradise," in which it denounced the present system as having made British Columbia "the headquarters of the bootlegging business." It said: "Bootleggers in this province handle as much liquor as the government stores. Rum-runners, gunmen, thugs, and all the parasites which thrive in the miasma of the underworld of the Pacific coast are fostered by the policy now in force

whereby the provincial authorities become parties to the defiance of the prohibition laws of Alberta, Alaska, Washington, Oregon and California."

In August, 1923, one of the aldermen of Vancouver city declared in open council that he had walked, a day or two previously, into 17 blind pigs in two blocks in a street just one block away from the police headquarters. He reported 25 more in five blocks of another street in the very heart of the business section, and summed up the situation by saying, "As far as illicit selling is concerned, the condition of Vancouver today is worse than at any time in its history."

SYSTEM A TOTAL FAILURE

On May 2, 1924, the most rabid anti-prohibitionist paper in British Columbia, the Hook, one of whose editors was publicity man for the moderationists in their 1920 campaign, published an article in which it stated: "Never since the downfall of the prohibition act have there been so many blind pigs and so much easy liquor around Vancouver and Victoria as at the present time. Never has bootlegging been done so openly." In its issue of April 25 it declared, "Bootlegging, estimated at the extent of 5,000 cases a month, is taking place in and around Vancouver, robbing the dominion treasury of \$1,200,000 a year customs duty and robbing the provincial treasury of about \$720,000." Take another witness, the Vancouver Sun, which has persistently supported the wet program. On September 24, 1922, a front page editorial declared: "Public opinion is unanimous that the British Columbia moderation act is a failure economically, socially and morally. The purchase of liquors abroad by the government is sending millions of dollars out of the country monthly and retarding retail trade in general. Men who hitherto were moderate drinkers are forced to purchase by the bottle and therefore drink by the bottle. Drunkenness and bootlegging have not been decreased by the measure." On December 27, 1924, the Evening Sun asserted editorially: "According to an officer of the liquor board detective force, there are 7,000 bootleggers in Vancouver. That means there are 7,000 reasons for believing the present liquor control system is wrong. . . . The bootlegger competes in price with the government and he competes in the matter of office hours." On January 28 of this present year, the Sun published another editorial under the caption "Moderation Has Failed," in which it said that the mandate given to the government by the people to restrict alcoholic liquor to the lowest possible quantity has not been carried out. "The government has not fulfilled the intent of that mandate. It has made the piling up of revenue the chief purpose of the act. . . . The bootlegger is given maximum opportunities to ply his trade. In short 'moderation' does not moderate, 'government control' does not control. British Columbia's liquor system has utterly failed."

And to complete the testimony, we have the greatest paper in western Canada, the Vancouver Daily Province, telling us in an editorial of January 10, 1925: "Every citizen who has his eyes open has known for months that bootlegging was rife in the city, and if the city police did not know it, there was something amiss. . . . The bootlegging issue has become a festering sore in this corner of Canada."

I have quoted these statements as to the prevalence of

bootlegging under the so-called liquor control system, because they cannot be classed as the prejudiced statements of fanatical prohibitionists. They are the deliberate judgment of the leading newspapers of British Columbia which have uniformly favored the system. But they only indicate what is well known to every citizen of the province. I have before me a list of the names and addresses of 291 "clubs" in the city of Vancouver, in which liquor was, at the time the list was made, being illegally sold. I have gone into some of these places myself, and bought it and carried it out in the bottles as evidence that the law was being violated by these so-called clubs. And I had not even gone through the formality of getting a membership card from any of them, which I could have purchased for twenty-five cents, or even ten.

SMUGGLING RING

Another outgrowth of the present system is the organization and persistent activity of a liquor-ring which, under the guise of export trade, carries on a systematic business of rum-running and smuggling of liquor in great quantities into the United States, and provides the source of supply for the bootlegging business in Canada.

Under the laws of the dominion of Canada warehouses can be established for the storing of liquor "in bond," which is not to be sold or used in Canada, but is to be exported to other countries. This liquor does not have to pay any customs duty, while that which is imported by the provincial government for sale in the province has to pay a duty averaging about \$20 a case. The consequence is that the liquor warehousemen can undersell the government to that extent, once they get the liquor released from bond. This is very simply accomplished by false affidavits as to the destination of the liquor, which secure clearance papers from the customs authorities. Then the vessel, which sails with the cargo of liquor ostensibly for Mexico or China, turns outside the three-mile limit and under cover of darkness, returns to the Canada coast and delivers the cargo to the bootlegger's agent, or goes on down the coast to smuggle the liquor into some American port. In either case it can be sold much more cheaply than the government price. The consequence is that, as the Vancouver World declared editorially more than once, the "bootleggers' handle as much liquor as the government stores," which means that the liquor bill of the province with half a million people must be close to \$25,000,000.

I have before me the official list of the liquor export companies that form the "whisky ring" of British Columbia, giving the names and addresses of all the shareholders and officials, and it shows that it is mainly composed of Jews, many of whom were previously driven out of prohibition territory in other parts of the country, and are well known to the police authorities of other provinces. It is this "ring" that is mainly responsible for the smuggling of shiploads of liquor into the friendly territory of the United States. Deplorable as it is in the eyes of all decent Canadians, the actual fact remains that, under cover of the present system of liquor control, these export warehouses have degraded British Columbia in the eyes of the world as a center of debauchery and lawlessness for the whole Pacific

coast, and made of Vancouver the headquarters of a fleet of whisky smugglers which is carrying liquor and crime, even to murder, up and down the whole seaboard. These are facts well known to every citizen who cares to take note of them. As the Vancouver Daily Province said in an editorial on January 13, 1925: "Here in British Columbia the whole atmosphere of goodwill which exists and should grow between our neighbors and ourselves is being tainted and vitiated by the squalid enormities of rum-running, hijacking and even murder. So lucrative has international bootlegging become that it has drawn to itself all sorts of adventurous spirits, not excluding those who do not scruple, on occasion, to rob a bank, scuttle a ship or fling a rival to the fishes. The intimate connection between bootlegging and other forms of crime on this coast is now so apparent that it is unnecessary to enlarge upon it."

The effect of the liquor control system as regards the increase or decrease of drunkenness and crime is evident from the official reports. The first annual report of the liquor control board covers only nine and a half months, as the system came into force in June of 1921. This report shows 1,911 violations of the liquor act, and 1,327 cases of "drunk in a public place" during that period. The full year recorded in the second report, issued March 31, 1923, gives 2,900 violations of the act, and 1,372 "drunk in a public place." And the last report ending March, 1925, shows 3,364 violations of the act, and 1,720 "drunk in a public place."

DRUNKENNESS AND CRIME

The criminal statistics for the province are not published in these reports, and I do not have the dominion government reports for the last two years at hand, but the contrast between the first full year of prohibition and that under the present "control" system is very illuminating. The only year in which prohibition had a proper trial was 1918, and in that year 3 of the 5 provincial jails were closed, drunkenness was reduced 92 per cent and the total number of prisoners in all the provincial jails was 845. In 1919 this was further reduced to 686. But in 1922, under liquor control, the number of prisoners in provincial jails was 1,675. In the penitentiary for long term criminals 63 were admitted in 1918 and 111 in 1922.

The effect of all this on business conditions in British Columbia should be apparent to anyone. As pointed out above, with bootleggers handling as much liquor as the government, there is evidently a total of 24 to 25 millions of dollars a year being spent for liquor, and a significant feature revealed by the official reports is that the sales are not so heavy in the summer months, when the tourist trade is at its height, as in the winter. This effectively answers the cry that it is the American tourist who makes most of the purchases. This annual expenditure of nearly \$25,000,000 on liquor simply means that these millions are taken from the channels of legitimate business and poured into a business that cripples all other industries and degrades the manhood, womanhood and childhood of the country. The consequence is that business has been utterly stagnant for the past five years, and the unemployment situation has been critically acute. It is no wonder that the retail grocers

of Vancouver publicly appealed some time ago for a referendum on the total prohibition of the liquor traffic. Of course, the wet party keep assuring the people that they are growing rich on the profits of booze, and that the municipalities are rejoicing in their share of the profits. But a study of the official reports of the liquor control board shows that for every dollar received as "profit" by the municipalities \$13.91 has been paid out for liquor, nearly 70 per cent of which goes out of the country to the distillers of Europe and elsewhere. Surely this is great business! Fourteen dollars paid out to gain one! It seems obvious that it is easier for a community to drink its way to the poorhouse than to wealth and prosperity.

SOCIAL AND MORAL DEGRADATION

What are the results of this system on the social and moral conditions of the country? Some time ago, at its annual convention, the British Columbia municipal union passed a unanimous resolution which reads: "That this convention places itself on record as strongly protesting against the present disgraceful situation throughout the province in regard to the formation of clubs and the sale of liquor therein; that the present system is worse than in the days of the open bar, and is not only destructive of the morals of the people, but is resulting in bringing about general contempt for law and order; that the government be urged at the earliest moment to consider this situation and enact laws to alter this deplorable state of affairs." About the same time the mayor of Vancouver declared to the city council: "We must do something at once. Conditions are deplorable. Every mail I get letters from wives complaining that their husbands are coming home drunk after they have spent their wages at the beer clubs." At the same meeting one of the aldermen asserted that "some hotels have been turned into brothels," and that "present conditions have damned more young lives than all the profits could amend."

The hotel men presented petitions to the legislature declaring against the control system, on the ground that it was turning hotel bedrooms into drinking-shops where the drunkard was beyond the control of the proprietor. And even the moderation league, which was responsible for the system, petitioned the government against it, their spokesmen asserting that it "encouraged the drinking of spirituous liquor, especially behind closed doors, in hotel bedrooms and such places." "No matter how strong an official the attorney-general was, he could not be expected to enforce the present law. There were open contraventions of it daily." Thus the promoters of the system acknowledged its failure.

This was before the inauguration of the "beer parlors" last year, which is another step in the wet policy toward the return of the old bar-room days. These are not run by the government, though it supplies the beer to the licensees who are mostly former hotel or saloon men. Last summer I made a tour of most of these parlors in the city of Vancouver on a Saturday evening, and found them crowded with men and women, young and old, seated at the little tables drinking their beer, in many of them as many women as men, some of them quite plainly women of the street. Indeed, the Vancouver Sun has stated editorially that "in

spite of all that proprietors can do, some of these parlors are being turned into nothing less than assignation houses for prostitutes. It is obvious that if prostitutes are to be kept out, all women must be kept out. No proprietor can undertake to cross-examine every woman at the door in regard to her respectability."

The facilities for illegal sale of hard liquors in addition to the beer handled in these places are too obvious to need any comment. What responsible authorities think of the influence of these beer resorts on the life of the community is indicated by the following editorial utterance of the Daily Province on the 15th of last December: "We thought we had made John Barleycorn respectable, rigging him out in store clothes and setting him decently at a table instead of allowing him to lean up against a bar in his customary grime and disrepute. But the old reprobate seems to have double-crossed us. Dirty, sinister, menacing as ever, he is leering at us again, and in his leer is more than a suspicion of triumph, for it is well known that he has plans afoot for poisoning our public life and besmirching our good name. To put it briefly, beer is once more taking an interest in politics, and there is good reason to believe that politics is not uninterested in beer. The situation is disturbing, for the unholy alliance of liquor and politics never worked anything but evil for British Columbia."

BREWERS' HONOR!

In conjunction with this opinion those in favor of the modification of the prohibition laws of America should study well the official statement of the attorney-general of British Columbia before the legislature. He is the minister responsible for the conduct of the liquor control system. "There has never been a day when the brewers have not spent every minute in doing their utmost to contravene the will of the people, defy the government and tear down the law of the land. I have come to the conclusion that beer by the glass is not an issue raised by the people, but by the brewers. To most of the brewers the meaning of the word 'honor' is unknown."

The above facts regarding the situation in British Columbia are now being duplicated in the other provinces which have followed its example in adopting the system of government control. Space forbids a detailed presentation of this, but the following two responsible statements will suffice to show the truth of it. The third annual report of the Quebec liquor commission declares on page 60: "Our operations against illicit resorts (blind pigs) in Montreal have by no means come to an end. Cases of sale without permits are still numerous, amounting to 963. This, however, is a considerable improvement over last year, when they amounted to 1186. Notwithstanding our efforts, we are still aware that these illicit resorts still exist and that we shall never succeed in permanently closing up such places. Many clubs are nothing else but illicit resorts on a big scale. We have investigated them carefully, in spite of which they continue to violate the law, and the proprietors manipulate matters in such a way as to make it impossible for us to reach them."

In October last, Mayor R. H. Webb, of Winnipeg, addressing the Manitoba conference of the United church of Canada, said that "the liquor situation was the most ob-

noxious situation in the province. Infringements were increasing every day. These infringements were undermining our whole social structure. While conditions under prohibition were bad, present conditions were a thousand times worse." On January 7 of the present year, in the court of Judge Stacpoole, in Winnipeg, evidence was produced proving that one man had gone to a government store with a bundle of permits, and purchased on one day \$1,600 worth of liquor and on another day \$1,700 worth, delivery in each case being made to a hotel. During 1925 every brewer in Manitoba was fined for violation of the law, the fines totaling \$6,640, and in January of this year six out of the seven

were again convicted and each of them paid \$1,000 in fines.

Surely, in the face of facts like these, which can be multiplied indefinitely, the people of the United States will be well advised to reconsider the statements of the enemies of prohibition regarding the excellence of the Canadian liquor control system. What America needs is not government control of liquor, nor the sale of beer and wines, but a determination on the part of the people to obey the law of the land, putting the welfare of their country before the gratification of their personal appetite, and a determination on the part of the authorities to enforce the law without fear or favor, throughout the whole land.

British Table Talk

April 6, 1926.

EASTER IS PAST, but it has left behind memories of sunny days. The practice has grown in recent years of spending the long week-end of Easter in holiday conferences. It has been discovered how well the alleluias of faith blend with the voices of mother-earth. Long tramps in the country go excellently with hours of quiet thought and frank discussion. Some part of these days this year I spent with London students in Kent.

A Radiant Easter

Others of my friends were in Cambridge in a missionary school; Sunday school enthusiasts held Swanwick. The independent labor party and the national union of teachers were in assembly at the same time, engaged upon other weighty concerns. On Easter Monday I strolled through the Londoner's forest of Epping, near to which I live, and at High Beach, the magnetic center of the forest, towards evening there was a queue more than a quarter of a mile long waiting for the buses to carry them to the city. It must have been worth even that trial of patience to see the fresh green of the trees. Anyhow, we are back again today in offices and shops, with our faces bronzed, and prepared to boast in 1950 that "Easters are not what they were in 1926." It is characteristic of the tendency today that in the secular press the inner meaning of Easter is not forgotten. Here, for example, are the reflections of that excellent journal, the Sunday Times: "It is at such a time that we are invited—and we do not find it hard—to link together the joys of mother-earth and the Christian inheritance of faith and hope. It is not as if the church broke in upon the thoughts of spring-tide with truths which draw us away from the joy which is our portion as children of mother-earth. The church, too, is speaking of life when it tells of the sign given long ago—how earth 'bears as chief treasure one forsaken grave.' Its songs are full of alleluias; its readings tell how from the life of the spirit of man the dread shadow was removed. For such things where could language be found more readily than in the life of nature? Man is not two beings, but one—one in grace and in his love to mother-earth. He can be true to the 'kindred-points of heaven and home.' He need not fear to harmonize his alleluias in church with his delight in his garden. At Easter he is not called upon to make a choice between two worlds. He can have both."

* * *

The Political Arena

The mine-owners have agreed to accept the recommendations of the coal commission; the government has accepted them; now there are only the miners left to make their decision. The prospects are not hopeful at the moment. Mr. Cook, the leader of the miners, is proclaiming in stentorian tones the slogan: "No increase in hours, no decrease in wages." It is not suggested that there should be an increase in hours, but it is pro-

posed that there should be a temporary reduction in the wages of all but the lowest-paid workers. This is the danger point. The commissioners came to the conclusion that "the costs of production with the present hours and wages are greater than the industry can bear." Their suggestions provided for a temporary sacrifice, but not from those who are in receipt of the minimum wages. Mr. Cook will not hear of any reduction at all. He has a loud and even strident voice. His friends claim that he does a public service by putting before the country in blunt language what the miners are thinking; his enemies think him a dangerous fire-brand. . . . During the debates of last week in the house of commons Mr. Lloyd George returned to his old form as parliamentarian; when he is at his best he is incomparable in debate. One of his speeches, in which he frankly joined forces with the labor people, led some experienced observers to prophesy that before the end of this parliament he would be the leader of the labor-liberal party. He shares with labor many convictions, and he has never been a man to shrink from a course because it is new and startling. But of this, as the old penny-a-liner used to say, "more anon." . . . The exchequer returns would show a balance in hand if it had not been for the subsidy paid to the coal trade. As it is, there is a deficiency which has been met; that is to say, the amount of the sinking fund from last year will be less by £14,000,000 than it would have been. It is a huge sum that we raise each year, £800,000,000; and one chancellor of the exchequer after another finds himself unable to cut down expenditure. There was a time when Mr. Gladstone thought that the country could not raise more than £200,000,000 per annum; now we raise four times that amount. . . . The revolt of certain conservatives against the electricity bill has proved a little thing. But that must not be taken to mean that our conservatives love this tentative adventure in socialism. . . . The new viceroy of India begins with the good will of all men. He is the son of Lord Halifax, the veteran leader of the Anglo-Catholic party, and he carries into public life the traditions of seriousness in public service which have been shown by his father. . . . Mr. Ramsay MacDonald has attacked the I. L. P. for taking the invention of phrases to be statesmanship.

* * *

"Rough Justice"

Those who read "Disenchantment" will not need to be told that Mr. C. E. Montague is a writer of rare power and spotless integrity of mind. He has written a novel, "Rough Justice," which should be read by all who wish to know the base and the noble elements revealed in this nation when war crashed upon our conventional life and brought an age to its end. There is here the story told with truth and comparison of the man whose nerves failed him—a man whose noble life in the imagination was not translated into action. It is a tragic story, told with frankness and with never-failing sympathy. But apart

from this, there are many fascinating episodes in the book. It is an experience for which to be thankful in these days to meet with the chivalrous and high-minded Garth—and with his son and adopted daughter, who were of the same fine temper. Critics find too many reflections in the book, but these are written so admirably and are so arresting that I do not regret the halts in the story during which I have to listen to so wise a guide. He tells of a small boy who had not been taken to church till he was ten, because his father had "religion alive and a flame in himself and did not want his son to be rendered incapable of winning that treasure." The boy heard the story of the cross. The preacher mounted the "pulpit stairs and gave out a piece of terrible news—no doubt, Byron felt, because so many people were all there together, and might help at once. It was a rending tale of some kind and brave man ferociously hurt a long time ago, and feeling a dreadful pain, even now, because there was something not done which he wanted them all to do for him. . . . But people seemed to be strangely tranquil. Instead of rushing out to help they sang another hymn, quite slowly." There is some food for thought here.

* * *

"Men of Destiny"

The Rev. J. R. Coates has written and the student movement has published a book which every preacher and teacher will find profitable. It is not simply in the wisdom and the truth of the things said in the book that its value lies, but also in the method of approach. Mr. Coates believes that realism in Bible reading will make the church Christian. "The world of God sometimes is found between the lines." He begins with Moses, then Elijah, Amos, Isaiah, Jeremiah are sketched in a few sure and simple lines. The division of the book of Isaiah in its various strands may be a very dry affair, but Mr. Coates has a chapter on "The Evangelist of Babylon" which makes the historical setting of Isaiah 40 easy to discern and to remember. To show his method, this is how he opens a chapter on Daniel: "To be a Jewish scribe in the year 167 B. C. was an adventure in which a man took his life in his hands." In the studies from the new testament the author is bent upon bringing out the "main point in the practical program of Jesus, the creation of the redeeming community." This is how in one sketch he paraphrases the teaching of the Master to the twelve: "You say, Let us first get rid of the yoke of Rome. I say to you that when God has an Israel willing to be trampled on for righteousness' sake, then Rome will become a province of the kingdom of God. Take up the cross, to save your enemies. The Son of Man must give his life for a ransom for many." But readers must turn for themselves to read how John Mark took upon him to write the gospel, or how Ananias of Damascus talked to Saul of Tarsus. There is no attempt made here to turn the stories of the Bible into novelettes, but by the use of an historical imagination and by much brooding upon the books themselves the author has got into these scenes.

* * *

Mrs. Lewis of Cambridge

Mrs. Lewis of Cambridge is dead. Her sister, Mrs. Gibson, and she were new testament scholars of great distinction, but perhaps their chief place in the annals of learning will rest upon their discovery in a monastery on Mount Sinai of the oldest Syriac version of the gospels. That story will rank with the kindred story of the discovery by Tischendorf of the Sinaitic manuscript of the new testament in Greek. The two sisters

were most devoted friends of Westminster college, the Presbyterian college in Cambridge for the training of the ministry. They were unwearied in their generous devotion to that foundation. It is sometimes alleged that women have not the gifts needed for mastery in theology. But in the last generation there have been many who challenge this rash judgment. Miss Evelyn Underhill, for example, is a profound student of mystical theology; among our novelists no one would question the theological knowledge of Miss Sheila Kaye-Smith or of the late John Oliver Hobbes; and whatever place Mrs. Humphrey Ward may have in fiction, she was a most competent student of theology. But it must be admitted that within the extremely narrow circle of new testament experts there have not been many women who can stand with these two sisters, no less daring in travel than they were learned in their studies.

* * *

A Poet

Among the newly discovered poets of England a place must be found and will be kept for Mr. Hubert Wolfe. I have quoted from him before in this letter, but I shall not be blamed if I give two verses from his very beautiful book, "Humoresque." The book follows the convention of *Pierrot and Pierrette*. It consists of short detached poems under such general headings as these: "Pierrot blames Pierrette;" "Pierrot blames himself." Into this form the writer has cast many exquisite and lovely thoughts. Here are two verses from lines headed, "In Vain the Harpist":

"A lighted window in the dark may be
more than the lighted stars of song, a word
spoken by lips beloved casually
ousting all music that was ever heard.

And common daily actions, simply told
when they are done, or that the lovers share,
assume, and keep, a visionary gold
that Shakespeare's self had not discovered there."

The omission of capitals at the beginning of all lines but the first in the stanza is the poet's own way.

* * *

And So Forth

The home secretary of the L. M. S., Mr. Nelson Bitton, is back, fully restored in health; but on the debit side it must be noted with sympathy that Mr. Kenneth MacLennan has been ordered a month's rest from his work as secretary of the British conference of missionary societies. . . . There is a writer or there are writers in the literary supplement of the Times who make that paper a delight and an inspiration to students of theology. Last week the leading article was upon "Orthodoxy and Modernism." Lest I should seem to be extravagant I must give the following passage, for which at least my clerical readers will thank me, and, I think, others also: "For orthodoxy is not a formula but a living faith, opening into a mystery and a beauty which none can utter and which some of the orthodox seem never to guess; in asserting a divine truth to be the standard it brings that truth into the category of visible fact to be tested by reason acting, in its normal way, through the senses. Admitting Aristotle's contention that all reasonable knowledge is generated by means of the senses, it too makes its appeal to reason through the senses. It not only consecrates the life of outward things—although in Mr. Chesterton's words 'an incredible interruption that broke the very backbone of history'—it becomes a part of history, and joins the perennial river of human life; it makes its statements not only for an illuminé, but for the business man and for the schoolboy; its works are wonderful because they are founded on a faith as sure as any other truth; it points to the church as a fact in the world of today, and points back to a story which is not less naïve in its combination of fact with mysticism than the church itself is. It makes its truth, like its rites, windows upon the infinite, yet its parables are words that shall never pass away, and its sacraments are symbols identified with what they signify." . . . The program for the May meetings include the announcement that the prince of Wales will

Contributors to This Issue

HUBERT C. HERRING, social service secretary of the Congregational church; frequent contributor to *The Christian Century*. Mr. Herring is at present in Mexico.

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preside at a great meeting of the S. P. G. in which the spiritual needs will be considered not only of non-Christians but of our kinsmen over the seas in the outlying parts of the commonwealth. . . . A delightful book has just come to hand from Hodder and Stoughton. It is called "The Bible in Ireland," and gives the record of the gallant journeyings in Ireland of an American woman who traveled through the island in the days of the potato famine. It looks both entertaining and enlighten-

ing; but more of that anon! . . . Football now being near to its end, we are beginning to ponder the form and prowess of the Australian cricketers now advancing upon us. It may be a mere Victorian prejudice of some of us, but we should be thankful if cricketers did the playing and left the talking about it to others. It is a much finer and rarer thing to be an international player than to write about one.

EDWARD SHILLITO.

The Book for the Week

Modernism for Low-Brows

IT WAS an English professor of theology who capped the edifice of his polemic against modernism by declaring that he had never yet met a modernist kitchen-maid. If it were so, it were a grievous fault and grievously would modernism answer for it. One need not carry democracy to the fantastic extreme of supposing that the most ignorant are the best judges of religious truth, and that the less a person knows about anything else the more he knows about the ways of God to man. But it is true that a form of religious teaching that cannot commend itself to people of ordinary or less than ordinary intelligence and learning will make no permanent headway against one that can. But as to the non-existence of the modernist kitchen-maid: Is it so? and if so, why is it so? and must it necessarily be so?

MODERNISM AS A WORKING FAITH, by W. Maurice Pryke (Appleton, \$2.00), is an argument to prove that the modern presentation of Christianity is not a faith for high-brows but is adapted to the needs and capacities of the most ordinary people. The author bases his case upon fifteen years of parish experience with working people. He finds that to free religion from its encumbering burden of technicalities and from the metaphysical complexities which even the learned cannot profess to understand and which are to the unlearned only a pious form of words, is not to render it unacceptable to humble folks but to make it both more intelligible and more serviceable to them. It is, in fact, rather an odious piece of high-brow arrogance to assume that common people have not enough intelligence to be in some measure troubled by the disparity between their every-day modes of sensible thinking and the attitudes which are expected of them by the fundamentalist type of religion. I have myself seen some not above the mental stature of the average kitchen-maid sorely puzzled by the moral problems presented by certain old testament statements about God, and by some of the contradictions involved in the concept of an infallible Bible with a dead-level of complete inspiration. Modernism stands for the unification of thought, and it is not only professors of theology and college graduates who have thoughts that need to be unified. The questioning child, the bereaved mother, and the tired toiler all have thoughts about their own experience and about the general course of things that need to be coordinated with the view of God that Jesus gave. To tell them that the wisdom of God is inscrutable and his power infinite may reduce them to silence but does not meet their need.

The defense of doctrines not by evidence of their truth but by the assertion that the man in the street will not believe in Christ without them is a particularly deadly form of pragmatism; indeed, a caricature of it. It will not do for the fundamentalist to object—as Machen, for example does—to the modernist's pragmatic criterion of truth as that which functions usefully in life, and then consider that he has answered modernism by claiming that it does not work. Besides, as a matter of fact, it does work when men take the pains to make it work and do not spend their energies in merely arguing about it. Neither modernism nor anti-modernism availeth anything merely as an intellectual scheme, but a statement of Christianity in terms which meet men's actual needs and do not affront such intelligence as they have availeth a great deal.

Should the modern view of the Bible be taught to children? Why not, if it is true? The child is a natural questioner. The art of cross-examination begins in the nursery, with the parent or nurse on the witness-stand. The attitude of the child is the same as that of the critic. They both want to know. To become "like a little child" is not to become credulous but to become inquisitive. They tell us that if we "get hold of the children" all will be well. But how do you get hold of children? Is it by shutting off their questioning, giving evasive answers, telling them that they are too young to understand, and drilling into them the particular theories that you want them to hold? That method has been tried long enough in Sunday schools, and the leakage at the period where children begin to assert their independence of action is alarming. A shocking per cent of those who are "brought up in the church" lapse into indifference to religion in later adolescence. It might be well to try teaching them the truth as we understand it. The results could scarcely be any worse than they are under the old order. If the work is wisely done they will be better.

The main point is that in all religious teaching and in all preaching there should be a note of complete sincerity. One does not need to drag into the pulpit the apparatus of criticism, or turn the sermon into a lecture on the two Isaiahs, or prate learnedly about the things that "we can no longer believe." People are not interested in what one can no longer believe. But what possible excuse can there be for the preacher who constantly speaks as though he does believe the things which he no longer believes, and does not give his hearers a chance to share with him the more satisfying beliefs to which he has attained, but binds upon them loads of literalism which he himself no longer bears? Pryke's book will be a splendid spring tonic for timid ministers and it gains force from the fact that it comes from one who has himself done the thing that he recommends.

Pros and Cons of Liberalism

J. GRESHAM MACHEN'S WHAT IS FAITH? (Macmillan, \$1.75) treats much the same questions as does Dr. Francis L. Patton's "Fundamental Christianity," which was discussed in these pages last week. Machen dedicates his book to Patton, and the theology of the two are substantially identical, but there is a difference in spiritual quality, in tone and temper. Faith, in Machen's view, requires for its cornerstone the acceptance of a sound and satisfactory theology. "Faith is based on knowledge"—of the nature of God and of Christ as defined in theological terms of the facts about man's lost estate and the plan of salvation, and of the truth about heaven and hell. "Without the sense of sin and the fear of hell, there cannot be desire for salvation." Such knowledge is based on revelation, through which alone it is attainable; and that brings us back again to faith. It is from the Bible that we get our knowledge of Christ and "the authority of Christ establishes the authority of the Bible." Machen complains of the anti-intellectual tendency in the modern world. Kant was the chief culprit, and Schleiermacher, Ritschl, and the pragmatists are participes criminis. He finds the same sad deterioration in education, which no longer consists in reading books and hearing lectures and "storing the mind"; and he criticizes an educator for saying that the business of a college professor is not to teach but to give students an opportunity to learn. Our intellectual decadence con-

sists in reduced emphasis on learning facts given on authority. He would not accept the implication of the last three words, but it is there just the same. He objects to the distinction between religion and theology, and especially to the idea that the formulation of a theology involves the use of the thought-forms of the age and that a restatement is therefore needed from time to time. His theology is eternally and objectively true. The best thing that I can say about this book is that it is not as bad as his "Christianity and Liberalism."

To attempt to refute the position of this book would require the writing of not a paragraph but another book. That is what William Pierson Merrill has done in his *LIBERAL CHRISTIANITY* (Macmillan, \$1.75), which is quite specifically directed against Machen's "Christianity and Liberalism." For Merrill, religion is essentially a personal relation. It is "based wholly on personality at its highest and personal relations at their best," which are never authoritarian. He

effectively disposes of the contention that liberal Christianity has no use for the concepts of sin and salvation, and sounds a note which, to my mind, is more in harmony with the teaching and spirit of Jesus and does fuller justice to the moral dignity of both God and man than does the carefully articulated system of dogmas which Machen identifies with Christianity. Both of these men are Presbyterians. This fact in itself is an interesting commentary on the statement, still heard occasionally, that denominations are necessary to give place for different temperaments and recognition to different interpretations of Christianity. If the holders of various views of Christianity need to be organized into homogeneous groups of the like-minded, the sooner all existing denominations are scrapped and a new alignment is made the better, for the same diversity exists in every denomination.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

In the Beginning—What God?

EDITOR THE CHRISTIAN CENTURY:

SIR: I am led in the interests of biblical accuracy to observe that in your number of April 1, under the title of the Sunday school lessons, the heading "In the Beginning—God" (a popularly quoted fragment from the first verse of the first chapter of Genesis) would be better rendered, "In the beginning—Elohim."

This is the Hebrew name of the primitive tribal numen of the Hebrews, who is the protagonist of the creation story as adapted from a Babylonian source. He does not begin to take on the attributes associated with our word "God" until, say, the time of Second Isaiah.

It is of the utmost importance that the doings ascribed to Elohim or Yahweh in the pentateuch should not be credited to the being we call God. (See my "Beginnings of History according to the Jews.")

Again, the verse quoted from the fourteenth psalm, "The fool hath said in his heart, There is no God" should be, "There are impious fools who say to themselves, There is no God (for us)." This is not the assertion of intellectual atheism, as is so generally assumed, but refers to practical disregard of God as one who does not concern himself with human affairs and does not interpose on behalf of the oppressed. Compare psalm 10:4, "All their thoughts (of the wicked) are there is no God (to interfere with us)," and verse 11, "They say to themselves, God has forgotten, he hides his face, he will never see it." Then the psalmist goes on to declare his faith that God *does* see, that he *does* care, and that he will surely punish the oppressors and succor his people.

Of course I recognize that it is too much to expect that the biblical scholarship of The Christian Century should come up to the splendid level of its position in other departments of religious life and thought.

In view of the popular ignorance and prejudices that obtain where the Bible is concerned, this is at present doubtless impossible, even perhaps undesirable, but it will surely come to pass in time.

Union Theological Seminary,
New York City.

CHARLES P. FAGNANI.

The United Church of Canada

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a little surprised at the appearance in your paper of some of the too familiar propaganda against the United church of Canada, but from the union side there will be little objection. If I were an "anti" I would be sorry to see Dr. Scott's article in print in a broad-minded paper like The Christian Century. It is too much

like the explanations of the defeated party after an election, really proving too much. If the facts were as stated by Dr. Scott, the United church would have collapsed already from its own inherent rottenness.

Windsor, Ont.

C. D. FARQUHARSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you permit me to reply to a communication entitled "A New Arithmetic" and signed by Dr. Ephraim Scott of Montreal? It appeared in your issue of April 8. The vote on the question of church union in 1911 was on two questions: "1. Are you in favor of organic union with the Methodist and Congregational churches? 2. Do you approve of the proposed basis of union?" The vote in 1915 was on the question: "Are you in favor of the union with the Methodist and Congregational churches of Canada on the basis of union approved by the general assembly of 1915?" with a footnote: "That the people are reminded that the decision on this question must be reached on the basis of the votes cast." In both cases, on the basis of the votes cast, the answer given by the church was favorable to the proposed union.

The vote in congregations under the federal act in 1925 had nothing whatever to do with the question of the desirability of union. The three churches, through representative governing bodies, had decided to enter into union and the federal act recognized the right of these churches through their constituted authorities to proceed to union. But the federal act also gave the privilege to any congregation to decide not to enter the union which had been determined upon. As a result a large number of congregations decided to take a vote. It was not obligatory on any congregation to do so. 784 congregations decided not to concur in the union, and at the present moment they are non-concurring congregations, with the privilege under the act of forming a Presbyterian church and calling it by any name other than the name of the church from which they seceded.

Dr. Scott is in error—in very grievous error—as to the votes cast for and against concurrence in the union.

In the congregations where a vote was taken under the federal act there were actually more votes by many thousands cast in favor of entering the United church than were cast for non-concurrence. In addition to this, the membership of the congregations, formerly Presbyterian, which entered the United church of Canada without taking a vote is more than 63,500. Dr. Scott's prophetic bookkeeping throws these out of the church entirely, because they did not take a vote when the Presbyterian church association asked them to do so. No such vote was necessary or required, either by the general assembly or by any act of parliament, unless they desired to non-concur in the union.

No good can come to the church which is to be formed by non-concurring congregations, either by actual misstatement of the plain facts, or by implications which cannot be borne out by facts. In due course the number of Presbyterian ministers which did not enter the United church will doubtless be demonstrated to a point

beyond dispute before some properly constituted tribunal. The fact that is of immediate interest to readers of this paper is that 784 congregations, of which 534 were at the time of union in self-sustaining charges, and 250 were in aid-receiving charges, decided to non-concur. With the exception of these and of such non-concurring minorities as may have formed separate congregations, the rest of the church, 3,728 congregations, are now part of the United church of Canada.

At no time since the beginning of negotiations looking toward union, and in no vote taken in the Presbyterian church in Canada on the question of union, did one-third of the membership, or eldership, or ministry express itself as opposed to union, and it can be demonstrated that less than one-third of the membership of the Presbyterian church in Canada as at June 10, 1925, is at the present time outside the United church of Canada.

Toronto.

R. J. WILSON.

Echoes of the Celebration

EDITOR THE CHRISTIAN CENTURY:

SIR: I have noted with pleasure the announcement of the merger of Christian Work with The Christian Century. I regard this as an outstanding event in religious journalism. It brings together mighty forces for shaping and directing religious thinking.

Jackson, Tenn.

J. ARTHUR HAMLETT,
Bishop Colored Methodist Church.

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to congratulate you on the merger of Christian Work with The Christian Century and to predict that this union will greatly augment your power in the field of Christian journalism. Christian Work has a long and noble tradition which will be conserved and perpetuated through the columns of The Christian Century.

Alliance, O.

W. H. McMASTER,
President, Mount Union College.

EDITOR THE CHRISTIAN CENTURY:

SIR: The announcement of the merger of The Christian Century and Christian Work reached me while conducting industrial conferences in Florida and Cuba. This is an inspiring and significant event and cannot but mean greater influence for the new Christian social order. You will be interested to know that I found copies of The Christian Century in the studies of the leading evangelical pastors in Cuba. Everywhere we go, in these conferences, the Century group is our mainstay.

New York City.

WORTH M. TIPPY,
Secretary, Federal Council.

EDITOR THE CHRISTIAN CENTURY:

SIR: The discontinuance of Christian Work as an independent magazine leaves a blank spot on the map for a good many of us who have been trying to serve the cause of liberal Christianity in recent years. It is good to know, however, that this is a marriage and not a funeral. Such a union is surely auspicious and each paper gains much thereby. My interest, already great, in The Christian Century will be increased by the addition to your staff, as contributors, of men whom I have come to know intimately and respect highly and with whom I have had so happy a fellowship.

New York City.

F. ERNEST JOHNSON,
Secretary, Federal Council.

EDITOR THE CHRISTIAN CENTURY:

SIR: Blessings on the union of The Christian Century and Christian Work. I can't think of a disunion of such a century from such work anyhow. Don't know how you ever happened to be apart. Always thought real Christian work was the sweating part of a real Christian century. What God hath joined together, etc. Blessings on you both and one.

Metropolitan Methodist Church,
Detroit, Mich.

M. S. RICE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Religion is becoming democratized; it belongs to everyone. Things previously called "secular" become recognized as holy, each in its own time and place. The secular press has become, to a very large extent, a purveyor of religious news. The paper which stands distinctively for religion must now be not simply a carrier of information but a prophet, speaking with a holy authority, interpreting as well as giving the message. Such papers The Christian Century and Christian Work have been and now, in blended form, with increased strength, are, and will continue to be. I recognize the consolidation as an indication of the necessity of making the distinctively religious journal so outstanding that it will fulfill the prophetic function in this day of popular interest in the truths and the practice of religion.

New York City.

ALFRED WILLIAMS ANTHONY.

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to express my joy along with the rest that I now am getting both the Christian Work which I loved with a complete devotion and The Christian Century which I always longed to get and read. Don't ever stop them unless you read of my funeral.

Grace Lutheran Church,
Easton, Md.

CHARLES LESLIE VENABLE.

EDITOR THE CHRISTIAN CENTURY:

SIR: The announcement of the merger of the Christian Work with The Christian Century is very interesting. It combines two great journals and two strong editors. Here are my best wishes for the success of the combination. May you never be financially so prosperous that you are affected with conservative vested interest, and yet may you have a circulation large enough to make your voice have genuine weight in religious circles of America.

Beloit, Wis.

IRVING MAURER,
President, Beloit College.

EDITOR THE CHRISTIAN CENTURY:

SIR: The union of The Christian Century and Christian Work brings to Chicago a happy combination of influences in the field of religious journalism. I congratulate both papers heartily on the prospect of serving still more effectively the constituency of the two journals. Each has had its own distinctive point of view and both are necessary to the churches and the ministry. I see no reason why they may not be happily combined in a still more energetic and useful organ.

Chicago.

OZORA S. DAVIS,
President, Chicago Theological Seminary.

EDITOR THE CHRISTIAN CENTURY:

SIR: It is always an ordeal to lose an old friend and I feel something like that in the passing of Christian Work. I congratulate The Christian Century most heartily on taking it over. I am sure the merger will enrich your paper tremendously, and I assure you of my best wishes.

First Presbyterian Church,
Detroit, Mich.

JOSEPH A. VANCE.

EDITOR THE CHRISTIAN CENTURY:

SIR: I do not know whether I am pleased or not at the announcement that Christian Work is to be merged in The Christian Century. For years I have been a subscriber to both of these periodicals, and have liked them both so much that I feel I will sorely miss the discontinuance of either one of the two. These papers have filled a place not filled by any other religious journals coming to my table, and while their points of view have been similar and sympathetic, they have not been altogether identical. If now all the good and strong qualities and characteristics of Christian Work are to be carried over into and added to the new and enlarged Christian Century, you will indeed have a paper very much worth while to all who wish to keep up with independent and progressive religious thought in this country.

Nashville, Tenn.

WILBUR F. TILLET,
Dean, Vanderbilt University.

EDITOR THE CHRISTIAN CENTURY:

SIR: Greetings and congratulations; these two journals of forward looking opinion and faith are now to be one. We all trust that you may have full demonstration of the higher mathematics in which one plus one equals two plus. As pastor of the United church, Bridgeport, I know that formula is true. North church and South church united two churches in one and therefore plus. Both The Christian Century and Christian Work have been among the most valuable publications coming to my table. May your fondest hopes and ours be more than realized.

United Church,
Bridgeport, Conn.

WILLIAM HORACE DAY.

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century and Christian Work have been for a long time two of the four weekly religious journals which I have always read. I cannot help feeling something of regret at the merger, but that feeling is really a compliment to the high intellectual and spiritual distinctiveness of each journal. Still, in spite of my regret I look forward to more than doubled energy in the new weekly. You know there is a form of union which is more than just the addition of units. There is a merger by which the units cease to be just two separate entities and become a new organism which has more than twice the energy of both when they worked apart. I am confident that this increase of power will attend the union of the two papers.

Pittsburgh, Pa.

FRANCIS J. MCCONNELL,
Bishop Methodist Church.

EDITOR THE CHRISTIAN CENTURY:

SIR: Congratulations on a worthy achievement in unification; all the more that it is in the field of Christian journalism. It means more power and less waste. In this case it makes a blend of the progressive and the conservative that should contribute to constructive leadership. This should open to your great journal a new era of prosperity and service.

Nashville, Tenn.

W. W. PINSON.

Mission Secretary, Southern Methodist Church.

THE SUNDAY SCHOOL

Lesson for May 9. Lesson text: Gen. 14:13-24.

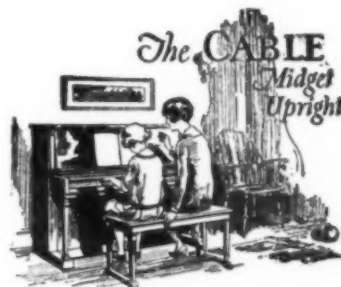
Dignity and Impudence

I REMEMBER a striking picture in the National gallery in London entitled, "Dignity and Impudence." It represented a large and noble dog, looking benevolently and disinterestedly out into space, while a contemptible, whining little cur had placed two insolent paws upon the large bone which lay under the very nose of the large dog. The big fellow was assuming an attitude of: "Well, I'll protect him even while he robs me, poor little pup." I think of this when considering Abraham and Lot. Lot presents a sorry appearance—this grasping, irritating, conscienceless, little "go-getter." He wanted the best pasture-lands. He got them in the valleys while Abraham moved on to the rough hills. He was bound to get into Sodom, although the city was the last word in vile living. He was too base to protect his own daughters when his irate neighbors threatened him. Running for his own miserable life, he allowed his wife to be lost in the storm. The present narrative shows how he was rescued by Abraham when he had been captured. Lot was a bad lot. His chief value is as a warning; he shows us how unattractive selfishness can be. He was a detestable, sniveling, unprincipled money-grabber—and he has thousands and hundreds of thousands of counterparts in modern life. His modern brother elbows you on the car, crowds up to the first place at the bank-window out of his turn, lets you shovel the snow off his walk, leaps for the first vacant seat, uses twice as much space and time as he should on the Pullman, reaches for the largest apple on the plate, smokes in your face on the steamer, talks too loud everywhere, laughs and drinks and dances in his apart-

ment when decent folks wish to sleep, sells his soul for dollars, loves the boot-legging game—and then marvels that he is heartily disliked. You have seen him—he is very conspicuous. He wonders why the exclusive club doesn't want him—blatant, filthy, little wretch. Lot was no gentleman; he deserves the strongest blasting we can give him. I want a fair chance at his modern brothers. Society is infested with these insistent, persistent vicious little "go-getters"—the "cooties" of humanity.

After looking at Lot you thank God for Abraham. Here you see the soul of magnanimity. Bravery and generosity—these are the traits which make Abraham appeal to us. Lot may demand the rich plains, but up in the hills God will have his "Great-soul." Lot may sell his life for gold; but Abraham will look up at the stars and keep his heart clean. Lot may become the worlding, but Abraham will be God's man. Every community has its strong man to whom men turn in hours of distress and danger. About a year ago I preached for a few days in a factory town where a certain well-known and much advertised article is produced. The owner of that factory is universally beloved—all of the people admire him. They feel that he is not only democratic, but that he pays fair wages, looks after his workers and treats them as fellow-Christians should be treated. His light and airy factory has every modern arrangement for the care of the workers. They sing at their tasks, like the people in Rowntree's chocolate factory in York, England. In this town is a great community hall, the gift of the strong man. There people of all religions meet and mingle; they play in the gymnasium together; they sit in their clubs together. Many of the people go to the church which the big man attends; they have such faith in him that they enjoy worshiping with him. His God is their God; his way of living, theirs. It is very impressive. This man is generous; every now and then I hear of his large gifts to worthy enterprises. He has lived such a life that his sons delight to walk in the father's footsteps. I like to think of the power for good of such a magnanimous man. He is a modern Abraham—a brave and generous soul.

JOHN R. EWERS.



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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Vote Salary Equality In Tokyo

While small numbers of ministers in this country are agitating the possibility of working out some system for the equalization of salaries among the clergy, the Episcopal diocese of Tokyo, Japan, has voted that there shall be a uniform scale of salaries for all rectors regardless of the parish or mission that they serve. Under this plan ministers working in the slums are to receive the same salary as those established in the more prosperous parts of the Japanese capital.

Dr. Carl S. Patton Comes to Chicago Seminary

Changes are taking place so rapidly at the Chicago theological seminary that it is proving difficult for the general church public to keep up with the developments. The latest faculty appointment of national interest is that of Dr. Carl S. Patton as professor of preaching and church work. Dr. Patton has filled three outstanding pastorates, in Ann Arbor, Mich., in Columbus, O., and, since 1917, in the First Congregational church of Los Angeles. It is also announced that Dr. Von Ogden Vogt, pastor of the First Unitarian church, Chicago, has been appointed lecturer in art and religion, and that the Rev. Wilhelm Pauck, who has done distinguished work in several German universities, is to act as instructor in church history. The seminary has voted to complete its building program, at a cost of about \$500,000, during the coming year.

Bishop of London Faces Heavy Schedule

If the bishop of London escapes from his forthcoming visit to this country with his life, he will be a lucky man. Already more than 500 speaking engagements have been listed for the short period of his stay. Just how he will meet these is not told. Perhaps it is planned to emulate one of the cross-country tours of the late Mr. Bryan by making use of the rear-end platform of the train at all stops.

Dr. Hough Promised to Detroit for Ten Years

The city of Detroit, as well as the Central Methodist church of which he is pastor, is rejoicing over news that Dr. Lynn Harold Hough has entered into an agreement with officers of the church to remain in its pastorate for another ten years. The agreement has the hearty approval of the Methodist bishop in charge of that area. This arrangement is another indication of an increasing tendency on the part of a denomination which has emphasized its itinerant system to secure long-term pastorates in its urban churches.

Prebendary Carlile Resigns

Prebendary Carlile, one of the most picturesque figures in the Anglican church, has resigned his church at Mary-at-hill, London. Prebendary Carlile had been longer in his church than any other An-

glican rector in the British capital. He made his church the center of activities for the Church army, a sort of lay organization within Anglicanism on the Salvation army model. The church was always packed at the Sunday evening service, with the prebendary preaching only on topical subjects and a woman's brass band leading the singing from the chancel. Film showings were frequently given and the congregation was encouraged to clap, laugh or stamp as it desired. The Church army is sending two expeditions to this side of the Atlantic during the coming summer. One of them will preach its way on foot from Washington, D. C., to Buffalo, and the other will work in the province of Ontario, Canada.

Anti-Militaristic Conference Called in Vienna

The American Friends Service committee announces that an international anti-militaristic congress is to convene at Vienna on August 1. No details of the program have reached this country as yet, but it is said that a careful survey will

be made of the situation in all modern nations and that particular emphasis will be placed on the consideration of means for the promotion of peace in the Balkans.

Germans Thank Scotch Churches For Mission Care

Post-war readjustments have recently made it possible for the United Free church of Scotland to return to the various German missions the work in Africa taken over at the outbreak of the war. In handing back to the German missions the territory which the Scottish churches have been cultivating to the best of their ability, no claim was made for the money expended in reconstruction work. The faithfulness with which the work was done while the countries were at war and the generous attitude assumed by the United Free church in the present adjustment, have called forth a remarkable expression of gratitude from the churches of Germany. In writing to the foreign mission committee of the Scottish church the Moravian mission board says, "In the name of the Herrnhut branch of the

Bishop of Pretoria Warns of Race Law

IS HISTORY about to repeat itself in South Africa? Years ago, when relations between whites and blacks there first became strained, and the dominant white man was about to enact legislation unjust to the blacks, it was Bishop Colenso who came forward as the champion of racial justice. Now, with the Hertzog government apparently bent on enacting one of the most drastic discriminatory laws on any statute book, the present bishop of Pretoria, Dr. Talbot, has risen up to rally and lead the opposition. The bishop's act requires great courage.

NOT JUSTIFIED

"At present," Bishop Talbot says, "the great mass of native life is at a lower level of human attainment than the European. Not that we can say that the native is inherently inferior to the European. Evidence from America of what has been attained by the Negro suggests that he is not inherently inferior, but that he is in the main at a lower level of development compared with the European. It would be sheer sentimentality to deny this. And yet this conclusion does not mitigate my deep-seated dismay at the trend of present South African legislation at the expense of the native. I cannot think that the need to protect the white worker from being swamped by native labor justifies the introduction of the principle of the color bar into the law of the land.

"I do not disregard unsympathetically the anxiety of white labor lest it be swamped, for, after all, it is working with a partner—namely, capital—that has evinced again and again a terrible predilection for cheap labor. But I do believe that the protection of the white worker should be secured by custom, by negotiation and regulation within industry, and

not by legislation. The passing of the bill by the assembly is an evil omen for the future. Even though it is leniently and gently administered it cannot but engender a sense in the intelligent native's mind that the white man means to keep the black man down. It is not only a question of its actual provisions nor its administration, but its symbolic character.

SYMBOLIC OF DEGRADATION

"It will symbolize the inherent inferiority of the native and the resolve to use him only as a means to white convenience. It will hang in front of native hope and aspiration that which suppresses, confines, and excludes. I think it is a blind and essentially tyrannical measure, and if it is finally ratified it will have inevitably disastrous results to the true peace and wealth of South Africa. It makes it worse that the bill includes Indians with natives in its scope, for the argument about actual inferiority is not nearly so strong in regard to the Indian as in regard to the Bantu. There are in India, and there may well be in South Africa, Indians who though of dark skin are on a level with the finest flower of European culture. That an able, gifted son of India should be debarré on the ground of color from rising to his fullest development and capacity is a great wrong, and it brings out into added relief the injustice done to the Bantu peoples.

"Surely this legislation is in the wrong direction—namely, that of discouraging native growth. The right direction is that of encouraging native progress. If the black men can rise to the level of capacity with the white men, then it should be the endeavor of the white men not to keep them out but to bring them in at the white level of conditions and reward."

Moravian mission board allow me to express our very hearty thanks for this kind action. You have made extraordinary sacrifices for the work in this mission field. For its benefit you have withdrawn men from your own work in Livingstonia. If possible, we should like, at least, to

repay the money you have spent. You know that we are not able to do so, and therefore you have waived any claims towards us. Your manner of dealing with us and your whole attitude towards the German mission work in Nyasaland will forever insure you the heartiest thanks

and the greatest respect of all German friends. It will be a pleasant task to report it to German mission circles, and we hope that by doing so we may serve the mutual brotherly understanding and reconciliation of all those who are engaged in the mission work of the Lord."

Temperance a Growing Issue in Japan

NO ORIENTAL COUNTRY faces the liquor evil in quite as virulent a form as Japan. Drinking there is on the increase, with the annual direct cost of the liquor traffic approximately equal to the entire imperial budget. But at the same time the temperance forces are gathering strength, and with every year agitation grows to secure additional legal safeguards against the encroachments of drink. The Japanese temperance movement is, fortunately, both non-partisan and non-sectarian. It thus gathers strength from many directions, and gives every evidence of being able ultimately to swing the country into the dry column.

RECENT AGITATION

At present the attention of temperance workers is centered on the bill which would raise the age limit of the present juvenile prohibition law from 20 to 25 years. This bill was introduced into the present session of the diet, sponsored by 14 members, including representatives of all the five political parties. On the national holiday, February 11, demonstrations were held throughout the empire to arouse public interest and increase the growing public sentiment for the measure. In the organizations cooperating in this effort are such bodies as the Japan national Christian council, the national temperance league of Japan, the W. C. T. U., the intercollegiate prohibition league, the Loyal Temperance legion, the Buddhist national temperance association, the Purity society, the national committee of the Y. M. C. A., the Young Men's Buddhist association, and various Tokyo societies.

Another evidence of the growing interest in temperance was the attention given that subject at the Far Eastern Buddhist congress which met in Tokyo a few months ago. There were more than a thousand Buddhist priests from China, Korea, Formosa and Japan present. These passed four resolutions. The first spoke for greater respect for the personality of women and children and their protection from prostitution. The second called for building charity hospitals and dispensaries. The third enjoined complete observance of the Buddha's precepts against the use of alcohol and opium. The fourth favored evangelistic work among prisoners, and their care following release.

The total drink bill for Japan in 1923, the last year for which official figures are available, was 1,510,410,875 yen. This meant an average expenditure per family of 129 yen (\$64.50). For the same year the total budget of the imperial government was less than 9,000,000 yen larger. The total financial loss sustained in the earthquake and fire of 1923 is now placed at 5,507,376,034, which is only four times

the annual drink bill. Comparison with the total exports and imports of the empire yields equally startling results.

"The dark side of the alcohol problem in Japan presents the pessimist with an abundance of material," says Mark R. Shaw. Mr. Shaw is secretary for Japan of the Methodist board of temperance. "While the outstanding need of the empire today is the conservation of her resources—material, physical and spiritual—the alcohol traffic is tragically sapping her vitality in every one of these fields and doing so at a deplorably increasing rate. The drinking custom is deep-rooted and its ravages in the economic, social and moral life of the people are far more extensive and destructive than the great majority of even the Christian workers realize. During the past nine years the production of sake and hoer has increased six times as fast as the population.

ADVANCE

"The optimist, however, is not without significant facts to strengthen his faith. The traffic, feeding upon the deep-rooted, age-long abnormal craving for a narcotic and stimulated by the modern, equally depraved, craving for dividends, is being gradually compelled to face an even more fundamental desire—that of self-preservation. The very aggressiveness of the liquor industry may serve to hasten its undoing, for more and more of Japan's thinking men and women are coming to see that there will be a limit to the empire's endurance, that it cannot afford thus to sap its own material, physical and moral vitality. The temperance leaders, with courage and devotion, are developing a real opposition. The various temperance organizations, while still small, are growing; the new student movement is especially promising; the social bureau of the home department is taking an active interest; the national conference of social workers has urged advanced measures; a few leading individuals are refusing to serve sake at social functions; the juvenile prohibition law, passed in March, 1922, while only partially enforced, is helping to bring in a new generation with different ideals; 10,000 posters put out for "Thrift week" in February 1925 urged the saving of the billion and a half yen wasted for sake and its investment in reconstruction bonds; the new emphasis upon health and athletics will have its effect against drink; the new provision for universal manhood suffrage should be a decided asset to the dry causes, and the campaign for "local option" is already taking shape; a few newspapers, if not dry in policy, are at least giving the prohibition cause a hearing; and the personal attitude of the prince regent, who is said to use neither tobacco nor wine, is a wholesome example."

First Doctor Prepared to Aid Canadian Chinese

Dr. Philip Chu has arrived in Vancouver, B. C., to begin protestant mission work among the Chinese Canadians, after completing his medical education at Toronto university and the post-graduate medical school and hospital in New York. Dr. Chu is the first protestant medical missionary to be commissioned for work among the Chinese in Canada. He first came to Vancouver in 1912 when thirteen years of age. He was converted in a Methodist mission and later graduated from the Vancouver collegiate school. When he was planning to start his medical education he entered into an agreement with the Canadian Methodist mission board to undertake the work which he is now beginning.

Bishop Fiske Did Not Protest

Among the 110 Episcopal bishops recently petitioning the United States senate not to ratify the treaty of Lausanne, the name of Bishop Charles Fiske of the diocese of central New York did not appear. Bishop Fiske in a letter to the Living Church explains his refusal to sign the petition. He speaks of the bishops who did sign as "enamored of one of America's ministerial virtues," and having "formed themselves into another Society for Petitioning Congress." Bishop Fiske refers to his own "fixed determination to discourage the petitionary habit." He says, however, that his real reason in not signing was his belief that by failing officially to declare war against Turkey at the time the United States entered the world war, the United States is now forced to adapt itself to the policy accepted by the nations who did go to war with Turkey.

Historic Theological Seminary Moves

The Southern Baptist theological seminary at Louisville, Ky., has completed its transfer to its new home on the outskirts of that city. The new buildings include an administration building which also contains, for the time being, the library and chapel of the seminary; a dormitory for single students and a heating plant. There will be added to these apartment houses for married students, a chapel, a library and a gymnasium.

Reserve Officers Disturb Cadman Meeting

While Dr. S. Parkes Cadman was making his customary Sunday afternoon address at the Bedford branch Y. M. C. A., Brooklyn, N. Y., April 18, officers of the reserve corps attempted to create a disturbance and were ejected. Dr. Cadman was speaking on "Disarmament and World Peace." He repudiated the suggestion of pacifism, but declared himself opposed to compulsory military training in colleges and high schools. After sum-

marizing the arguments in favor of the present system, Dr. Cadman said, "Those who oppose it, as I do, contend that it ingrains in the mental and moral structure of our students the conviction that preparedness for war and war itself are normal relations of nations; encourages belief in violence as the final resort in international differences, and discourages the efforts now in progress to settle such differences by arbitration." The army officers involved in the disturbance were Col. Robert S. Allyn, president of the Brooklyn chapter of the reserve officers association, Lieut. Col. Howard L. Campion, chairman of the citizens' military training camp association of Kings county, Lieut. James Holton, secretary of the Brooklyn chapter of the reserve officers association, and Mr. Herman R. La Tourette, patriotic instructor of the veterans of foreign wars. After the disturbance was over Dr. Cadman, according to the newspapers, did not seem at all perturbed. "I think it was good fun," he said.

Student Conference Goes Back to Northfield

After six years of sessions at Silver Bay, Lake George, N. Y., the annual summer conference of students in eastern colleges will return this year to Northfield, Mass. It has been decided to break the conference into two parts. One, composed of colleges from the middle Atlantic states, will meet in Eagles Mere, Pa.; the other, representing the colleges of New England, in Northfield.

Lutherans Encourage Churches In Recruiting for Ministers

The United Lutheran church is doing what it can to see that honor is given the churches which are sending large numbers of young men into the ministry. A special roster is being provided for display in all churches, and the Lutheran, official church weekly, is printing the pictures of large groups which have been recruited from single congregations. Thus the First Lutheran church of Altoona, Pa., is credited with being represented at the present time in the ministry by 11 men. Among them is Prof. Luther A. Weigle, of Yale university.

Southern Presbyterians Face Mission Deficit

The foreign mission committee of the southern Presbyterian church reports that while its receipts from living donors are \$113,534 ahead of last year, its expenditures have been increasing to such an extent that the deficit reported last year has grown to \$271,697. The cost of the year's regular foreign mission work was \$1,279,964. Home mission receipts for the denomination showed a decrease over last year of \$34,685, with a present indebtedness of \$76,500. The committee of Christian education and ministerial relief has an increase of \$24,221 to report, but closed the year with a deficit.

Offers Compromise To Baptists

Dr. J. Whitcomb Brougher, leading Baptist minister of the Pacific coast, is the author of an amendment to the by-laws of the northern Baptist convention which will be offered at the approaching

session in Washington. As has already been reported in these columns, the Washington convention is likely to focus its attention on an amendment already under consideration which would define a Baptist church as "one accepting the new testament as its guide and composed only of baptized believers, baptism being by immersion." Dr. Brougher's suggested compromise would restrict membership in the northern Baptist convention to "only those churches in which immersion is the sole mode of baptism," and provides "that immersed believers only, who are members of such churches, shall be eligible as delegates, officers or members of committees." Baptist fundamentalists have already expressed their opposition to this proposed compromise measure, which

would make it possible for a church to practice open membership, merely restricting its delegation in the national convention to immersed members.

Leaves Part of Fortune to Presbyterian Causes

Publication of the will of Mrs. Anna M. Harkness of New York city, shows benefactions of more than thirty million given to various institutions. The two missionary boards of the Presbyterian church are given \$2,500,000 each. The church extension committee and presbytery of New York receive \$1,000,000. The Presbyterian hospital in New York city, which has already received large sums from Mrs. Harkness, is given an additional \$1,500,000, and the Fifth avenue

Interracial Commission Holds Annual Session

THE SEVENTH ANNUAL meeting of the commission on interracial cooperation, which was held at Tuskegee institute, Tuskegee, Ala., April 8-10, was the most numerously attended in the history of the movement, and, in the opinion of many, the best. Sixty members of the commission and staff were present from all parts of the south, besides more than a hundred visitors. Among the number were many well known ministers, educators, business and professional men, Y. M. C. A. secretaries and leaders of women's religious and civic organizations.

ADVANCE RECORDED

The reports from the field were very encouraging, indicating decided and general improvement both in interracial conditions and attitudes. Assistance rendered in hundreds of colored school projects; health campaigns conducted; clinics and hospitals established; sewers, street paving, water, lights and other public improvements secured for Negro sections in a number of cities; library facilities, rest rooms, parks, playgrounds and pools provided; appointment of Negro probation officers, the furnishing of legal aid, and the inclusion of colored welfare agencies in community chests were among the lines of successful interracial effort reported.

The commission was especially gratified with the widespread anti-lynching campaign, as evidenced by the uprising of

public sentiment in Mississippi, the cessation of lynchings in Texas, the growing determination of sheriffs to protect their prisoners, and the universal condemnation of this crime voiced by the newspapers. It is too much to hope for the immediate cessation of lynchings in America, but the commission is encouraged to believe that the goal can be attained and that continued progress to that end is to be expected.

Handsome medals provided by the commission to be awarded to sheriffs who protect their prisoners from mobs were on exhibition for the first time, and a committee of prominent people is being created to award these medals to sheriffs who merit them. It was agreed that the crusade against lynching should be pushed in every way possible. The press was highly commended for its attitude on this subject and for its intelligent and sympathetic cooperation with the commission's program in general.

WORK FOR NEXT YEAR

Among the specific needs emphasized and commended for special effort during the coming year were those of better railroad transportation for Negroes, fairer distribution of school funds, improvement of the environment of Negro children, better housing and sanitary conditions in the cities, and the encouragement of home ownership.

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Presbyterian church, of which she was a member and to which she had just given a parish house, was willed \$250,000.

Americans in Turkey For Treaty

While 110 bishops of the Episcopal church have protested to the United States senate against ratification of the pending Lausanne treaty with Turkey, 108 American residents of Constantinople have petitioned the same body asking favorable action. The signers in Constantinople include the president, vice-president and 18 teachers of the Constantinople college for women, the assistant superintendent

and the instructor of nurses of the American hospital, eight representatives of the American board of missions, ten teachers in the American schools, the executive secretary and three assistant secretaries of the Y. M. C. A., representatives of the Near East and Russian relief, the secretary of the American chamber of commerce, the general manager of the Standard oil company, representatives of the Nash clothing company, and representatives of various other American business organizations with branches in Turkey. The petitioners say that "this treaty is not only a satisfactory one, but its terms

are in some respects more favorable than those included in the treaties already concluded between Turkey and several of the European powers."

Southern Presbyterians Will Meet in Florida

The general assembly of the southern Presbyterian church will be held in Pensacola, Fla., May 20-27. It is not expected that there will be many matters other than of regular denominational routine for the commissioners to consider.

Northern Baptists Face Heavy Shrinkage

The approaching northern Baptist convention will be called upon to deal with a difficult situation created by an unexpected slump in missionary giving. In 1913 members of this church stood fifth among the denominations in per capita giving to missions. In 1924 the per capita giving of the northern Baptists had dropped to sixth place, but in 1925 the members of the church dropped from sixth place to eighteenth. The gifts to local church expenses have stood at about the same point, being placed at tenth in 1923, eleventh in 1924, and twelfth in 1925. A strenuous effort is now being made to retrieve this slump before the close of the fiscal year of the United stewardship council on May 30.

Pastor Speaks in Synagogue On Good Friday

An unusual invitation was extended to Rev. David J. Donnan, pastor of the First Presbyterian church of Helena, Mont., to

Preach the Cross, Pleads London Times

THE SECULAR PRESS is showing an astonishing growth in interest in religious affairs. All sorts of newspapers in all parts of the world gave especial attention to matters of church life during the recent Lenten season. Perhaps this tendency produced no more striking single expression than the sermonette printed in the London Times on the day before Easter. The most widely known daily newspaper in the English-speaking world did not hesitate to transform its columns into a pulpit, and from that pulpit to utter a distinctively Christian message.

"Throughout the centuries," said the Times, "the cross has subdued the minds and hearts of men who have learned to see in it the supreme proof of divine love and the assurance of the sinner's entire forgiveness. In all the divisions of Christendom agreement is found here. There is no gospel apart from it.

THE KEY OF LIFE

"Long ago the cross was called the key of life, and it has opened the way to countless souls who have found in it the interpretation of the world's pain and the absolution of its sin. It speaks a language all can understand in terms of the suffering and the sin all men share.

"Perhaps we might best describe the dominant impression made by the cross if we say that it reveals the death of the Crucified as purposive, as having a clear object in view, a definite work undertaken and perfectly achieved. It was plainly no stress of political, legal, or social fortunes that drove Christ to the cross. It was always seen in the distance; it was approached deliberately; taken up boldly; and endured with constancy to the end.

"From the time that the divine sufferer declared, 'Behold, we go up to Jerusalem, that all things which are written of the Son of Man may be accomplished,' to the moment when he cried 'It is finished,' we have the impression of a divinely ordained work in which all that was endured was seen to issue in clearly anticipated results which would more than compensate for the shame and suffering.

"This feature of the passion narratives is always conspicuous, but as they reach their consummation in the records of St. John, the crucified becomes a king moving to the cross as a monarch ascends his throne bending all that comes before him to yield fresh evidence of his power. The purpose of the cross is royally redemptive: 'It wins a triumph over earth's despair;

It turns to truth life's failing prophecy, It tells us that the Lord of Heaven was brave And strong and resolute in love to save The world that He had made.'

PRIMACY MUST BE ASSERTED

"It is to be feared that modern preaching fails to give that primacy to the cross which it has in the new testament and has had in every time of revival in Christendom. The Christian teacher today has become too self-conscious or too much occupied with presenting his message in terms which will placate men's prejudices or comply with their theories. This is not the apostolic method. The cross must be held up before all men. It must be set up that all may see it. The vigor of Christianity depends on its bold presentation to the world."

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speak in the Jewish synagogue of that city on Good Friday night. Temple Emanuel has not had the services of a rabbi for a number of years, but recently bi-weekly services have been instituted under the leadership of Mr. Norman Winstine, one of the younger members of the congregation. The latter is closely associated with the Presbyterian minister in the local Kiwanis club, and extended the invitation to speak on this particular evening, so full of meaning to the Christian world. An interesting after effect of the service was the presence of a number of the members of the Jewish congregation in the Easter services of the Presbyterian church.

Negroes Honor Ashby Jones

On leaving Atlanta to take up his new pastorate in St. Louis, Dr. M. Ashby Jones was honored at a public meeting of five hundred Atlanta Negroes by the presentation of a handsome silver pitcher, as a token of the confidence and regard of the colored group. A number of speakers assured Dr. Jones of their deep appreciation of his contribution to the cause of interracial justice and goodwill. Both Dr. and Mrs. Jones have been active in the local and state interracial committees and Dr. Jones is chairman of the general commission.

Conference Will Study Army's Religious Needs

The secretary of war has called a pan-sectarian conference to meet in Washington May 4-6, to survey the religious needs of the army. At the same time, thirty chaplains of the reserve corps who served during the world war will meet and advise concerning advanced methods to be employed in work among soldiers. Among the chaplains thus summoned to Washington are Bishop McCormick of Grand Rapids, Mich.; Bishop Freeman of Washington, Dr. Jason N. Pierce of Washington, President John N. Thomas of Rutgers college, Dr. Charles S. Macfarland of the federal council, Dr. Joseph A. Vance of Detroit, Dr. Chester B. Emerson of Detroit, and Dr. Daniel A. Poling of New York City.

Christian Scientists for Prohibition Law

The board of directors of the First Christian Science church of Boston has adopted a resolution concerning the prohibition law which may be regarded as expressing the opinion of the denomination as a whole. The resolution says that the directors "pledge hearty support to the eighteenth amendment to the constitution of the United States, and to the federal enforcement law enacting that amendment." The Christian Scientists also "denounce the endeavor to repeal the amendment, or to modify, in the direction of greater latitude, the Volstead act as an effort to re-establish the traffic in alcoholic liquor, and as a menace to the industrial, economic, social and moral welfare of the people of the United States."

Announce Prominent Speakers For C. E. Convention

The world's Christian Endeavor convention is to meet in London next July.

The meetings will be held in the Crystal palace and Albert hall. Mr. Lloyd George will speak on "The Youth of the World for Peace and Goodwill." Among the other British leaders on the program will be the archbishop of Canterbury, the bishop of London and Mr. Ramsay MacDonald. American speakers announced include Dr. F. E. Clark, Dr. C. M. Sheldon, and Dr. Amos R. Wells. There will be other American speakers.

British Churches Oppose Bill to Tax Betting

A petition signed by fifteen bishops of the Anglican church, president and president-elect of the Baptist union, secretary

of the Congregational union, a moderator of the Presbyterian church, vice-president of the Primitive Methodist conference, the president of the United Methodist church, the president and ex-president of the Wesleyan Methodist conference, the secretary of the national free church council and many other protestant ecclesiastical leaders, has been presented to parliament against a bill now pending which would provide for government taxation of betting. The protest expresses a belief that such taxation, with its accompanying licensing of bookmakers and opening of regular offices for betting operations, would mean an increase in an evil which is already too strong in Great Britain.

Social Costs Must Be Faced, Says McConnell

BISHOP FRANCIS J. McCONNELL, of Pittsburgh, in a discussion of "Personal Liberties and Social Costs" contributed to the Congregationalist, says that a democracy must consider the cost to society as well as the principle of personal liberty in determining its attitude toward social issues. Personal liberty for certain supposedly extraordinary persons may easily be secured at too high a cost for the ordinary many. The bishop speaks of current agitation for modifying the marriage relation and the revolt of some radicals against a society which will not allow them to live a "full" life as illustrating his point. He gives major attention, however, to the drink problem.

NO ABSTRACT QUESTION

"The saloon is gone," writes the bishop, "and for the time being, at least, we all say that we do not want it back. Still, it is altogether likely that any decisive victory over the prohibition forces will not stop short of re-opening the saloon. The saloon is the implication and outcome of all these personal liberty arguments which are so eloquently being urged at the present moment. This leads us to the statement that in a democracy an abstract argument cannot be satisfactorily dealt with merely on the plane of the abstract, especially when we do not have to look back more than ten years to see the concrete. For a democracy is a network of all sorts and conditions of men, and a proposed measure has to be conceived of as it works itself out among the actual persons who compose the democracy. When we are dealing with a liberty which calls itself 'personal' we have to put over against that 'personal' the social consequences,—if we are sincerely concerned about democracy.

"There can hardly be serious question that the best form of social organization is that which gives the individual person his largest chance, but the practical consideration as to the cost to masses of men of allowing other men to follow dubious forms of liberty has always to be kept in mind. The whole problem has to be stated and solved in terms of the general welfare. The abstract has to be thought of in concrete forms. It is hardly democratic to dismiss the question of the social cost of the pursuit of liberty as irrelevant,—and the cost is an affair of the concrete. As an instance, think of

the battle against slavery in this country. The defenders of slavery were never tired of pointing to the noble characters developed in a society of which slavery was a corner stone,—to such admittedly noble men as the Robert E. Lees and the Stonewall Jacksons. Even if we concede that such men were the products of the slave-system—a questionable concession, by the way—we have to ask at what cost these exceptional products were brought forth. With the historic facts of slavery before us, we would hardly be willing to admit that the enforced bondage of men by the millions is justified by the production of a relatively few characters however admirable.

SOCIAL COST OF SALOON

"Similarly with the liquor traffic. A distinguished theologian recently gave it as his opinion that to shut the saloon is to take from the youth the opportunity to develop moral strength, not so much by using liquor in moderation, as by passing by the saloon altogether. Just how popular this argument would be with a saloonkeeper I do not know. If everybody developed strength enough thus to pass by the saloon without entering, the state would of course have to subsidize saloons for the sake of the moral opportunity they offer. Seriously, however, let us admit that some youths would attain to moral strength by resisting the temptations of the saloon toward drunkenness. The question is as to the social cost of giving these exceptional youths their opportunity. If the social cost is too great, stated in terms of the moral wreckage of other youths and of the general slowing down of social progress, we have to forego the inspiration supplied by the presence of the youth who are thus built up into strength through the existence of saloons which they do not enter. Society is becoming increasingly weary of that type of appeal for personal liberty which would provide for a few rare souls at the cost of the freedom of the masses. We may well be patient, then, with those who seek to meet these high flights about personal liberty with disagreeable talk about the actual social results of the liquor traffic as we saw it. The more the discussion moves into the realms of the abstract the more it is necessary to keep recalling it to the concrete. In a democracy the concrete is often disagreeable."

"Those who know the present extent of betting," says the protest, "and its disastrous moral and social effects, cannot be other than appalled at the prospect of any measure which would lead to still further developments."

Did Josephus Report the Trial of Jesus?

Much interest has been aroused in England by a statement that a Slavonic version of the Jewish war by Josephus contains material corroborating the new testament account of the death and resurrection of Christ. Dr. Vacher Burch has contributed an article to the Diocese of Liverpool Review in which he says that this little known Slavonic version differs from the long accepted Greek text of Josephus in that it mentions "the trial before Pilate," and that it says that "many were slaves of the wonder-worker Jesus." That these "preached that their rabbi, who had died and risen from the dead . . . taught a new law which is in opposition to the old Jewish law." The Slavonic

version also says that these early followers of Jesus were "teaching others by the help of a primitive documentary mode, which he had inspired." It is no wonder that Dr. Burch holds that these statements are important. He himself accepts them as authoritative writings of Josephus. Dr. Charles H. Box of King's college, London, is much more skeptical. While he concedes that the whole question deserves careful study, he seems to feel that the corroborations of the trial, of the resurrection, and most of all, of the use of an authorized documentary standard during the first century, is just a little too pat.

Catholic Missionary Gives Praise to Protestants

Another indication of the liberal spirit of Roman Catholicism in Belgium is to be seen in a recent statement of Father Bourgeois at a conference of the University of Louvain. Speaking of missionary work done by protestants Father Bourgeois said: "The protestants of England

and America are scarcely any longer heretics in the strict sense of the word, i. e., souls in formal revolt against the authority of the church. They belong to the church of their country, and they believe honestly (but, alas! wrongly) that

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Would Change Baptist Order, Warns Mathews

DEAN SHAILER MATHEWS, of the divinity school of the University of Chicago, declares that if the amendment defining a Baptist church as one composed of immersed believers is adopted by the approaching Washington convention, the convention will soon be changed into a general assembly. In an article printed in the Baptist, denominational weekly, Dr. Mathews says that the boasted local autonomy of Baptist churches is endangered by a tendency at work for several years past to change the nature of the annual Baptist convention, "and to make it more of the nature of a general assembly." Attempts to adopt a confession, to pass on the theological status of denominational institutions, and to investigate the operations of societies which were legally self-directing are mentioned as proofs of this tendency.

The present proposal, however, seems to Dean Mathews to bring the issue to a head. If the amendment is adopted, careful safeguards will have to be cast about the delegates in any convention or society meeting, lest the intrusion of unimmersed persons open whatever actions may be taken to legal attack. And it raises the fundamental question, says Dr. Mathews, whether "as Baptists, do we wish the convention to have such direct and indirect control over the local churches?"

WOULD NO LONGER BE FREE

"Such a question," Dr. Mathews contends, "is far more fundamental than the denominational status and affiliation of any single church no matter how large a role it may play in the activities of the denomination. The real question is whether the Baptist denomination of the north proposes to go further in the development of a type of organization which subordinates the local church to a national body. It is, of course, true that churches which did not meet the definition of the Baptist church could withdraw from the convention and society and if they saw fit, could organize another con-

vention and other societies. That such action would be an unmitigated misfortune, I think all would agree. That it would cripple the work of the societies is beyond question. But even this, incalculably serious as it would be, is less important than the structural change which would come over the denomination. We should no longer be a free association of independent churches.

PRESBYTERIAN MODEL

"If the denomination really wishes this sort of change it should go about the matter intelligently. The Presbyterians have the sort of organization which those who wish an overhead national authority should adopt. The Presbyterian general assembly is a genuinely representative body, possessed of powers, judicial rights and authority. It is not of the nature of a convention, but of a congress. Its members are selected from the various subordinate judicatories and brought together possessed of delegated power which must be respected and obeyed. The northern Baptist convention was never planned for this sort of thing and by its very structure is not adapted to exercise such authority. A body of several thousand men and women, representing a changing number of churches, is wonderfully efficient as a means of stimulating denominational enthusiasm, but it is not adapted to legislation.

"I believe so strongly in Baptist polity and in the independence of the local Baptist churches that I profoundly hope that the denomination will never choose to establish a supreme national judicatory. But if the attempts to give the convention this nature are continued and succeed, I should hope that we should learn lessons from our Presbyterian brethren and adopt a new constitution and a new form of church government. But whether we do this intentionally and wisely, or blindly and by way of denominational controversy, we shall cease to be Baptists."

their church is Christ's church. Of course, such a church receives but little of the abundant stream of graces received in the Roman Catholic church, and the effect is seen in the less fruitful return obtained from protestant effort. But granted that the church is a branch cut off, the fact remains that very many splendid souls in England and America are protestant simply because the possibility of being anything else has never entered their minds. Frequently their baptism is perfectly valid, and consequently they have the right to the fruits of baptism. Does anyone believe that our Lord refuses them his grace or a share of his apostolic spirit? If then these souls sacrifice themselves for him, to whom does the glory of their sacrifice belong? To heresy and the spirit of revolt? By no means. It is not the spirit of revolt, unknown to these honest souls, which sends them forth to preach the gospel in distant lands. It is the love of Jesus; and the love of Jesus is not specifically protestant—it is Christian."

Lutherans Organize United Church in Jugoslavia

After several years of agitation, the Lutherans of Jugoslavia recently received the royal permission to form a church in that kingdom. Representatives met in Novi Verbasz and formed the United Lutheran church of Jugoslavia. Congregations speaking German, Magyar and Wendish were included. There are said to be about 250,000 Lutherans in the country.

Spanish King Would Aid Church Attendance

The king of Spain has recently issued a decree which provides that all persons compelled to work on Sunday shall have one hour off for church attendance without any loss of wages. Employers violating the decree will be subject to fine, the fine being paid into a workmen's pension fund.

Leader of Famous Choir Will Teach Church Music

Prof. Straube, director of the famous Bach choir of the St. Thomas Lutheran church in Leipzig, has been appointed head of the new institute of church music established by the Lutheran consistory of Saxony. The institute will do its work in intimate relation with the conservatory of music in Leipzig. Equipment and adequate financial support is guaranteed by the Lutheran church.

Lutherans Open Hospital In Los Angeles

A hospital erected at a cost of \$2,000,000 has been opened this month by the Lutherans of Los Angeles. Dr. G. W. Olson, superintendent, states that there will be 94 private rooms, 32 semi-private rooms, 40 wards containing two, three and four beds, and a nursery with accommodations for 30 babies. An additional fund of \$100,000 for furnishing the new building is now being raised.

South African Lutherans Organize

A new organization to be known as the German Lutheran church union of south

and west Africa has recently been organized. The organization meeting was attended by representatives of the Lutheran synod of South Africa, the Hermannsburg synod, the Berlin mission, and congregations in southwest Africa and in Pretoria and Johannesburg. The form of organization adopted is very similar to that of the national Lutheran council of America. It will not affect the independence of individual congregations or synods, but will serve as a coordinating agency and to rep-

resent Lutheranism in that part of the world in its relations with the government. All the Lutheran churches in the Cape of Good Hope, Orange Free State, Natal and the contiguous territory will be included.

Says African Church Must Be African

The Anglican bishop of Accra, Africa, says that the future of the church in that continent belongs to the natives. "For

Calls South America Opportunity for "Y"

AFTER A LONG PERIOD of careful study on the ground, Mr. Charles J. Ewald has transmitted to the international committee of the Y. M. C. A. his report in which he states that South America offers that organization an unprecedented opportunity for religious service. In his report Mr. Ewald says that there is a remarkable tide of idealistic passion now running among the students of the Latin American republics. This, he says, has brought a "demand for greater earnestness and reality and an interest in great vital issues. It is seen in the growing interest on the part of the younger intellectuals in the welfare of the masses, in a sense of solidarity with the masses, and in a demand for a square deal for all."

"With this new idealism," reports Mr. Ewald, "there is coming an awakening of interest in religion. This has not yet affected any considerable number, but it has already influenced a sufficient number of the leading intellectuals and choicest spirits to warrant the belief that a well directed effort just now might turn this tide of idealism Christ-ward and make it serve to give to Latin America that vital religious foundation which Viscount James Bryce and others have observed is the essential factor still lacking for the building of a truly great civilization in these new and rapidly developing republics."

RIISING TIDE

The wisdom of taking advantage of this rising tide is admitted. But Mr. Ewald holds that the churches now at work in Latin America cannot do this. He says of them that "they are too preoccupied about their institutional life and denominational advancement;" that there "is deep prejudice against organized Christianity," and that the churches "have not the necessary leadership." For these reasons he feels that if the evangelicals take advantage of the situation at all, they can do so only through the Y. M. C. A.

If, however, the Y. M. C. A. is to do what the churches cannot do Mr. Ewald recognizes two necessities. First, the association must become a positive religious force, and second, it must become indigenous. "No one can doubt today," says Mr. Ewald, "that the Y. M. C. A. will make a very important contribution. But it, too, is greatly occupied with the development of institutions for the rendering of such services as are more quickly appreciated by young men and the community at large. Boards of directors always con-

fronted with the practical problem of financing their institutions, are prone, where they are not driven, to give their attention first to those activities which, because of their greater popularity, are more largely productive of revenue. Religious work does not usually prove to be directly productive of revenue to help maintain the institution, and it is therefore all too often very inadequately emphasized.

VITAL RELIGION NEEDED

"Unless the way is found," Mr. Ewald declares, "by which the Y. M. C. A. may be able to maintain amongst its leaders a sufficient number of outstanding religious leaders to make the Y. M. C. A. in Latin America preeminently a great spiritual movement, it will finally be abandoned by these earnest Christian men whose chief concern is to take full advantage of the present rising tide of idealism to give to Latin America a vital Christianity. They believe that, given this vital Christianity, the needed institutions will necessarily follow."

Mr. Ewald holds the requirements for Y. M. C. A. success in this field to be two. "In the first place," he says, "the leadership must come from the Latin Americans themselves. . . Happily this leadership can be found in Latin America. . . In the second place, the movement must be directed in Latin America and not from abroad. Those friends who are willing to help finance it, and this is the immediate problem, must be willing to fully trust the Latin American leaders. The secret of success will depend very largely upon this. The Y. M. C. A. is so organized and directed in Latin America as to meet these requirements, but should any other agency attempt to serve this great purpose, it should place the whole responsibility for leadership with the Latins."



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us and for our generation this must necessarily be seed time. The church for the African must be an African church. As in the state, so in the church, Europeans are needed today, but you will do without them tomorrow. We are here for a time, you are here to stay. The apostle to the African must be a native apostle, and the harvest can only be reaped by sowers who are sons of the soil."

Moody Institute Plans Series of Conferences

The Moody Bible institute of Chicago is to hold a series of conferences throughout the country during the coming summer emphasizing the conservative doctrines to which the school is committed. The first of these conferences will meet in the Fifth avenue Presbyterian church, New York city, May 2-7. Among the speakers will be Canon Howitt of Hamilton, Ont.; Dr. A. Z. Conrad, of Boston; Prof. Leander S. Keyser, Wittenberg college, Springfield, O.; Bishop Frederick D. Leete, Indianapolis; Prof. John A. Faulkner, Drew Theological seminary, Madison, N. J., and Prof. J. Gresham Machen, Princeton theological seminary. Dean James M. Gray of the Moody institute will preside.

Will Consider Church Printed Matter

The church advertising department of the advertising clubs of the world announces a clinic of printed matter to be held in Philadelphia, June 19-24. Selected samples of weekly calendars, programs, announcements, church periodicals and the like will be examined by a sympathetic and practical specialist who will point out their good and bad points for the guidance of such users of printed matter as care to attend and collect hints.

Form Fundamentalist Body In Kansas

Kansas is to have a fundamentalist organization of its own, not differing in any

important respect from other bodies of this kind. The Kansas organization is known as the "Defenders of the Christian faith" and it apparently has its headquarters at Wichita. It is planned to make a general drive against the teaching of evolution in public schools such as has featured fundamentalist agitation elsewhere.

First Break in Ranks of "Cambridge Seven"

The first of the famous "Cambridge seven," whose departure for China in 1885 stirred such interest in foreign missions, died recently. Bishop William W. Cassels, of west China, was the first to go. His wife followed him just one week later, both deaths being due to typhus fever. All of the others of the original group of famous "varsity" athletes remain in active missionary service, either in China or in the offices of certain mission bodies.

Choose Missionary Fellows For Next Year

Union theological seminary, New York city, announces that its six annual missionary fellowships have been awarded for next year to Paul G. Hayes, Methodist missionary at Wuhu, China; M. Hunter Harrison, professor in Jaffna college of the American board, Ceylon; Emory W. Luccock, Presbyterian missionary at Shanghai, China; A. W. Wasson, president of the southern Methodist theological college, Seoul, Korea; T. Hiraoka, pastor at Matsuyama, Japan, and William Sage Woolworth, Jr., of the American board mission, Caesarea, Turkey.

Stamps Commemorate St. Francis

The Italian government has issued a new series of stamps—five in number ranging in value from 20 centesimi to 5 lira—in commemoration of the seventh centenary of the death of St. Francis. The scenes represented are the vision of

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Writes Decalog for Dealing with Youth

CHARGED by a member of his church with not believing that the decalog applies to modern youth, Dr. William L. Stidger, of Kansas City, has recently attempted to formulate a decalog that does apply. Dr. Stidger, who is pastor of the Linwood boulevard Methodist church in Kansas City, has begun with a set of ten commandments which, he says, should govern the church in its relations with youth at the present hour. The list has aroused wide interest. After discussion of it has died down, Dr. Stidger promises a second group of commandments for the guidance of youth itself.

The new commandments of the Kansas City preacher read:

I.

Thou shalt not condemn and criticize, but thou shalt love and fraternize with youth.

II.

Thou shalt not stifle and shackle, but thou shalt ennoble and inspire youth.

III.

Thou shalt not denounce and deny, but

thou shalt win and welcome youth.

IV.

Thou shalt not scold, but thou shalt stimulate youth.

V.

Thou shalt not crush the soul of youth by ridiculing his ambition, by quenching his enthusiasms, by suppressing his energies, by sneering at his dreams simply because thou thyself hath passed the period of dreaming.

VI.

Thou shalt not attempt to bluff or bluster youth.

VII.

Thou shalt not assume that youth is ignorant.

VIII.

Thou shalt not charge that youth is more wicked today than in other generations.

IX.

Thou shalt not speak negatives and negations at all hours unto youth.

X.

And verily thou shalt remember that all youth is not "flaming youth".

Jerusalem, the convent of St. Damiano near Assisi, the sacro convento and basilica of St. Francis, the death of St. Francis, and a copy of the likeness of the saint according to Lucca della Robbia.

Dr. Morgan Leaves Cincinnati Church

After a period of service only half as long as originally planned, Dr. G. Campbell Morgan has left the First Presbyterian church of Cincinnati, O. At the same time Dr. Morgan's son, Rev. P. C. Morgan, who was acting as his assistant, is reported to have withdrawn. On his last Sunday in Cincinnati, Dr. Morgan made an announcement from the pulpit in which he said, "I have to announce that on my part I have been reluctantly compelled to decide that the situation here does not afford me the opportunity to do the kind of work for which I am fitted. And I am given to understand by Dr. David McKinney, the moderator of the session, that a large majority of the members of the session are agreed that the kind of work which my son and I can do would not serve the best interests of the people who make up the First church." At the time of his announcement Dr. Morgan expected to spend another month in Cincinnati. Later developments moved him to push forward the date of his departure.

Baptists Plan Seminaries in Russia

The soviet government has recently granted a charter for a training school for preachers to be conducted under Baptist auspices in Moscow. As a similar charter was granted for a school in Leningrad a few months ago, it is now planned to conduct two Baptist seminaries in the country.

Dates for Approaching Gatherings

Many religious bodies and organizations in whose work the churches are vitally interested, will hold their sessions in the near future. Among the more important meetings listed are, Conference of

community churches, Columbus, O., May 4-6; general conference, Methodist Episcopal church, south, Memphis, Tenn., opening May 5; general conference Colored Methodist church, Kansas City, Mo., opening May 5; general assembly, Presbyterian church in the United States, Pensacola, Fla., opening May 20; northern Baptist convention, Washington, D. C., May 25-30; general synod, Reformed church in the United States, Philadelphia, Pa., opening May 26; National conference of social work, Cleveland, O., May 26-June 3; international missionary union, Clifton Springs, N. Y., June 2-6; association of executive secretaries of local and state councils of the churches, Cleveland, O., June, 3-5; world conference on narcotic education, Philadelphia, Pa., July 5-10; world's alliance, Young Men's Christian association, Helsingfors, Finland, Aug. 1-6; national conference, Evangelical brotherhood, Buffalo, N. Y., Aug. 22-25; institute on international relations from the Christian viewpoint, Chautauqua, N. Y., Aug. 23-30; general conference, Seventh day Baptist churches, Alfred, N. Y., Aug. 24-29; Christian railway men's association of North America, Clear Creek Springs, Ky., Aug. 26-29; national Baptist convention, Fort Worth, Tex., Sept. 8-12; general conference, Evangelical church, Williamsport, Pa., opening Oct. 7; United Lutheran church in America, Richmond, Va., opening Oct. 19; international convention, Disciples of Christ, Memphis, Tenn., Nov. 11-17; executive committee, federal council of churches, Minneapolis, Minn., Dec. 8-10.

BOOKS RECEIVED

A Few Leaves from a Great Book, by James W. Johnson. Christopher Pub. Co., \$2.00.
The Life of Saint Paul, by F. J. Foakes-Jackson. Boni & Liveright, \$3.50.
Private Prayers, by A. B. MacCaulay. Doran, \$1.00.
Saragie, a Child of Chosen, by Lois Hawks Swinehart. Revell, \$1.25.
Pen-Portraits of the Prophets, by Bernard C. Clausen. Revell, \$1.50.
Afternoon, by Susan Ertz. Appleton, \$2.00.
Penelope in California, by Dorothea Castelhun. Page, \$1.90.
Sanderson of Oundle. Macmillan, \$3.00.

The Christian Conviction, by Cleland Boyd McAfee. Macmillan, \$2.00.
The Gist of Evolution, by Horatio Hackett Newman. Macmillan, \$1.50.
Imagination and Religion, by S. Parkes Cadman. Macmillan, \$1.50.
America, Give Me a Chance, by Edward W. Bok. Scribner, \$1.50.
Scientific Humanism, by Lothrop Stoddard. Scribner, \$2.00.
Four Years Beneath the Crescent, by Rafael De Nogales. Scribner, \$3.50.
Religious Experiences, by Kenneth Edward. Scribner, \$3.00.
War Abolition, by Harry P. Gibson. Robson & Adee, \$2.00.
The Ethics of Business, by Edgar L. Herrmann. Harper, \$2.00.
Progressive Christianity, by Wm. A. Vrooman. Macmillan, \$2.50.
The Worship of Nature, by Sir James George Fraser. Macmillan, \$4.00.
My Religion, by various authors. Appleton, \$1.50.
Richard Kane Looks at Life, by Irwin Edman. Houghton Mifflin, \$2.50.
Peace Lessons for Schools, by Anna Fitzgerald Van Loan. Primary, Junior and Intermediate editions, \$1.00 each. Revell.
The Other Side of the Medal, by Edward Thompson. Harcourt Brace, \$1.50.
The Successful Mr. Bagley, by John Francis, Jr. Page, \$2.00.
The Holy Spirit in the Gospels, by J. Ritchie Smith. Macmillan, \$2.50.
Personality and Reality, by J. E. Turner. Macmillan, \$1.50.
The History of Utopian Thought, by Joyce Ormell Hertzler. Macmillan, \$1.50.
Four American Party Leaders, by Charles E. Merriam. Macmillan, \$1.50.
Odaa, by John Masefield. Macmillan, \$2.50.
Comparative Religion and the Religion of the Future, by Alfred W. Martin. Appleton, \$1.50.
Growing Up with a City, by Louise De Koven Bowen. Macmillan, \$2.50.
The Modern Sunday School, by George Hamilton Archibald. Century, \$2.00.
Psychical Research Science and Religion, by Stanley De Brath. Doran, \$2.50.
The Unknown Bible, by Conrad Henry Moehlan. Doran, \$2.00.
The Truth and the Life, by Joseph Fort Newton. Doran, \$2.00.
Great Short Stories of the World, by Barrett H. Clark and Maxim Lieber. McBride, \$5.00.
Church-School Leadership, by W. Edward Rafferty. Revell, \$2.00.
The Call to Prophetic Service, by Henry Schaeffer. Revell, \$3.25.
The City of the Sacred Well, by T. A. Willard. Century, \$4.00.
Drama in Education, by Grace Sloan Overton. Century, \$2.50.
Religious Dramas, Volume II, selected by the Committee on Drama of the Federal Council of the Churches of Christ. Century, \$3.00.

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"It required courage to publish this book. It is by a minister of the Disciples Church, which has been peculiarly strenuous in behalf of the scriptural necessity for immersion. He writes that 'the effect of our study is absolutely to break down the notion that any divine authority whatsoever stands behind the practice of immersion.' Instead, in our New Testament, baptism simply means the conferment and acceptance of the status of a Christian. . . . At the root of his argument lies a sound desire for Christian unity."—The Continent.

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